

الصارم البتار في التصدي للسر الأشرار

Shareer Jaadugaron Ka Qila-qamaa Karne Waali Kitaab

# JAADU KA ILAAJ

QURAN O SUNNAT KI RAUSHNI MEIN

Muallif

SHAIKH WAHEED BIN  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



## Transliterations Notes:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ. وَبَعْدُ:

Tamaam taareefe'n sirf Allah Wahdahu laa-shareek ke liye hain jo akela hi takaleef<sup>1</sup> ko khatam karne waala, gham-o-pareshaani ko door karne waala, bimaari aur dukh se shifa dene waala hai. Uski rahmat ne har cheez ko ghare mein le rakha hai. Koi bhi zinda ya murda uski tae-shuda taqdeer se baahar nahi ho sakta.

Main gawaahi deta hoo'n ke Allah Ta'ala akela maabood-e-bar-haq hai, uska koi shareek nahi, aur main gawaahi deta hoo'n ke Muhammad ur Rasool Allah ﷺ Allah ke bande aur Rasool hain. Aap ﷺ par Allah Ta'ala ke laakho'n, karodo'n durood-o-salaam ho'n.

Jaadu, Jinnaat, Seher, aur Nazr-e-Badd ka mauzoo naa sirf aalam-e-islam mein, balke doosre mazaahib mein bhi hamesha se awaam-o-khawaas ki dilchaspi aur tawajjo ka mauzoo<sup>2</sup> raha hai. Logo'n ki kam-ilm, zaeef-ul-eteqaadi<sup>3</sup> aur aamilo'n, peero'n, faqeero'n par andha etemaad kar lene ki riwayaat<sup>4</sup> ne musalmano ke deen, imaan, izzat, aabroo, maal aur aulaad ko kaafi nuqsan pohonchaaya hai.

Ek (1) taraf aise log bhi hain jo is silsile mein kisi bhi baat par yaqeen karne ya doosre lafzo'n mein jaadu aur jinnaat ko tasleem karne ke liye bilkul taiyyaar nahi, aur doosri taraf aise log bhi hain jo har kaam mein jaadugaro'n aur aamilo'n ke chakkar lagaate aur un ki rehnumaai lete, aur un ke bataae hue har nuskhe par amal karte hain.

Is topic par roman-urdu-script mein internet par kuch articles maujood to hain, par mujhe kitaabi shakl mein koi cheez nahi mili. Shaikh Waheed bin Abdus Salaam Baali hafizahullah ki is kitaab ko roman-urdu-script mein transliterate karne ke bohot se maqaasid hain, un sab maqaasid

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<sup>1</sup> T: (تَكْلِيف) Takleef ki jamaa, dukh, dard, ranj, musibat, distress, suffering, affliction [Rekhta]

<sup>2</sup> T: (مَوْضُوع) Topic [RSB]

<sup>3</sup> T: (مُؤَلَّف) Musannif, author [Rekhta]

<sup>4</sup> T: (رِوَايَات) Tariqa, riwaaj, tradition [Rekhta]

ko yaha'n zikr karna mumkin nahi, par un mein se chand khususiyaat neeche zikr ki gai hain:

- ✓ Mohtaram Muallif<sup>5</sup> khud bhi jaadu, seher, asaraat, aur nazr-e-badd ke ilaaj-o-muaalaja mein kaafi tajarba rakhte hain.
- ✓ Muallif ne kitaab mein ilaaj ke liye quran, ahadees mein maujood aayaat-o-duaa'o'n ke alaawa apna zaati tajarba bhi share kiya hai.
- ✓ Muallif ne padhne waale ki aasaani ke liye kitaab ke kai hisse kiye hain.
- ✓ Jaadu ki alag-alag qismo'n ki pehchaan karane ke baad unho'n ne na sirf unka ilaaj karne ka tariqa bataaya hai, balke jaadu ya asaraat ki pehchaan ke liye uski alaamaat ka bhi zikr kiya hai.

Kuch is transliteration Ke Baare Mein:

- ✓ Roman-urdu-script ke liye maine saal 2000 mein chapi hui Islaami magazine Maahnaama Mohaddis, Lahore waali kitab (edition) ka istemaal ko kiya hai.
- ✓ 2014 mein pehli baar is kitaab ka transliteration karte hue mujh se bohot si ghalatiyaa'n ho gai thee'n. Alhamdulillah 2022 ke is revision mein maine un ghalatiyo'n ko sahi kar diya hai.
- ✓ 2014 waale edition mein urdu ke aise mushkil alfaaz jo aam-bol chaal mein istemaal nahi hote, maine unke maane-o-mafhoom nahi likhe the. Padhne waale ki aasaani ke liye is edition mein maine koshish ki hai ke tamaam aise mushkil alfaaz ke maane-o-mafhoom roman-urdu aur english, dono zabaano'n mein likhun. Jitne bhi maane ya mafhoom (meanings), aur doosre additions jo meri taraf se hain, unke saath maine "T:" likha hai.
- ✓ Qurani aayaat ko maine <https://quran.ksu.edu.sa/> se copy kiya hai.

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<sup>5</sup> T: Shaikh Waheed bin Abdus Salaam Baali  
Hafizahullah [RSB]

- ✓ Ahadees, aasaar aur aqwaal jo arbi language mein hain unhe'n maine urdu pdf se dekh kar type kiya hai.
- ✓ Kitaab ke aakhir mein maine Shaikh Adnan Muneer Qamar hafizahullah ki kitaab (Taweez Gando'n Aur Jinnat-o-Jaadu Ka Ilaj) se "Majma Aayaat-e-Seher" bhi add kar diya hai.

Double-check ke baawajood transliteration karte hue shayad kuch ghalatiyaa'n reh gai hongii. Agar aap ko nazar aajaa'e'n to neeche diye gae email par zaroor ittela kare'n. [Rehan.hse@live.com](mailto:Rehan.hse@live.com)

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Is pdf ko aap sawaab-e-jaariya ki niyyat se doosro'n ke saath share keejiye. Allah se dua hai ke ham sab ki pareshaniyo'n ko door kare, ham sab ko hasad, nazr-e-badd, shar-pasand aur keena-parwar logo'n ke sharr se mehfooz rakhe aur is kitaab ko likhne waale, mutarjim<sup>6</sup>, mashwara dene waalo'n ko, aur mujhe is ka ajar duniya aur aakhirat mein ataa kare. Aameen

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Duaao'n ka taalib,

[Rehan Syed Barey](#)

Riyadh, Saudi Arabia

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0	17 Dhul Hajja, 1435	Oct 11, 2014
1	21 Rajab, 1442	Mar 21, 2021
2	1 Dhul Hajja, 1443	June 30, 2022

<sup>6</sup> T: Arbi se Urdu tarjuma karne waale, Hafiz Ishaq Zahid hafizahullah [RSB]

## Arz-e-Mutarjim

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى آلِهِ وَ  
أَصْحَابِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ ... وَبَعْدُ:

Pakistan mein 2 giroh aise hain jo saada-lauh<sup>7</sup> aur zaeef-ul-aqeeda awaam ko dono haatho'n se loot rahe hain, pehla giroh qaanqaahi nizaam ke tahat in "Peeraan-e-Aazam" aur "Gaddi Nasheeno'n" ka hai jinho'n ne kam-o-besh har shaher mein apne "*khulafa*" muqarrar kar rakhe hain, jo mureedeen se nazar-o-niyaz wasool karte hain, apne yahaa'n urs munaqid karwaate hain, raqs-o-surood<sup>8</sup> ki mehfile'n jamti hain, muraaqabe<sup>9</sup> hote hain aur kamzor imaan waale log unki "*khidmat-e-aqdas*" mein niyaaaz pesh karte hain aur you'n is giroh ke waare niyaare ho jaate hain. Behrehaal ye giroh hamaara mauzoo nahi, hamara mauzoo doosra giroh hai aur wo *aamilo'n*, *roohani baabaa'o'n* aur *kaale ilm ki kaat* ke maahiro'n ka, tote-tonke aur taaweez gando'n waale "*Professors*" ka aur roohani taaqat ke zariye har tamanna poori karne ka daawa karne waalo'n ka hai.

Is giroh ke ishteharaat<sup>10</sup> har chote-bade shaher ki deewaro'n par in alfaaz mein likhe hue milte hain:

- *Tamanna Kaisi hi kyou'n na ho, sirf chand ghanto'n mein poori hogi.*
- *Jo caaho, poocho... maahir sifli<sup>11</sup> aur noori ilm.*

<sup>7</sup> T: (ساده لوح) Naadaan, bhole-bhaale [Rekhta]

<sup>8</sup> T: (رقص و سرود) Gaane aur naachne ka amal, naach-gaana [Rekhta]

<sup>9</sup> T: (مراقب) Allah ke siwa sab ko chod kar mahez khuda ki taraf dil lagaana, gardan jhukaa kar fikr karna [Rekhta]

<sup>10</sup> T: (إشهار) Elaan, akhbaar ya risaale (magazine) mein ujrati de kar chapwaaya hua elaan [Rekhta]

<sup>11</sup> T: (سِفْلِي) Mantar ya jaadu, jis mein shaitaan, devi-devtaao'n ya badd-rooho'n se isteeaanat ki jaae [Rekhta]  
Isteeaanat (إستيعانت) Madad ki khwahish [Rekhta]

- *Wo tamanna hi kya jo poori na ho sakey, har pareshaani ka hal, gharelu aur kaarobaari masaael, mohabbat, beermaari, naa-farmani, aulaad, kaala jaadu.*
- *Har jaadu-toney, jinn, bhoot-paret se najaat ka waahed raasta, jhoote aur sifli aamilo'n se hoshiyaar.*

In ishteharaat se waazeh taur par maaloome hota hai ke is giroh ke log in ikhteyaraat ka daawa karte hain jo sirf Allah Ta'ala ke haatho'n mein hain, kyonke tamannae'n poori karne waala ghaib ki khabre'n jaanne wala, aur har pareshaani aur har sharr se bachaane waala Allah ke siwaa koi aur nahi. Aur is baat par har musalmaan ka pukhta yaqeen hona chaahiye kyonke us ne jis zaat ka kalma padha hai wohi zaat in tamaam ikhteyaraat ki maalik hai. Lekin sad-afsos hai un musalmaano par jo apni saadgi aur zaeful-eteqaadi<sup>12</sup> ki wajah se is giroh ke jaal mein ba-aasaani phans jaate hain. Yaqeeni taur par ye ek (1) bohut badaa fitna hai, jiski buniyad mahez jhoot, fraud aur shobada-baazi<sup>13</sup>, aur uska maqsad maal-o-daulat jamaa karke apna kaarobaar chamkaana hai. In aamilo'n, soofiyo'n aur roohaani babao'n ke haaht mein kuch bhi nahi aur agar yaqeen nahi aata to lejiye darj-e-zel khabar padh lijiye taake aapko unki bebasi aur kasmpursi<sup>14</sup> par yaqeen ho jaae.

*“Ek (1) 1 gumshuda ladke ki baazyaaabi ke liye lahor police ne ek (1) mash-hoor aamil ki khidmat haasil kee'n, jis ne ladke ki baabat ittela di ke wo multan ke ek (1) jale hue makaan mein chupaa hua hai. Police uske bataae hue ilaaqe mein pohnchi to wahaa'n koi jalaa hua makaan hi na tha, police phir uske paas pohnchi to usne bataaya ke ladka ek (1) car mein sawaar hai aur uska number ye hai, lekin pata chala ke us number ki car sire se hai hi nahi, iske bawajood bhi police us aamil se*

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<sup>12</sup> T: (ضَعِيفُ الْإِعْتِقَادِ) Kamzro eteqaad waala, ghair pukhta-imaan-o-yaqeen waala [Rekhta]

<sup>13</sup> T: (شُغْبَدَهٗ بَازِي) Chalaaki, aiyyaari, shobada-baazi ka kaam ya pesha [Rekhta]

<sup>14</sup> T: (گَشْمِزْسِي) Be-basi, be-sahaara, be-kasi [Rekhta]

*mayoos na hui aur ek (1) baar phir uske haath pao'n pakad rahi thee ke achaanak ladka khud-ba-khud ghar mein waapas pohonch gaya".<sup>15</sup>*

Daulat lootne walo'n ke liye is giroh ke kya-kya tareeqa-e-waardaati hote hain iska andaaza aap mundarja-zel waaqia se kar sakte hain: *"Ek (1) naujawaan ladka achaanak ghayab ho gaya. Uske waalid ne ek (1) pasha-war soofi aur aamil se madad talab ki, jis ne ek (1) bohot badi fees ka mutaalaba karke ek (1) hafte tak muraqabe mein baithne ka nuskha tajweez kiya, waalid miskeen kya karta, aamil ka mutaalaba poora kar diya, hafta bhar ke intezaar ke baad aamil ne khabar di ke ladke ko ek (1) jinn ki ladki aghwa karke le gai hai aur maamla bohot sangeen hai, zaraa bhi susti hui to jinno'n ki fauj ham sab ko tabaah kar daalegi. Is liye mazeed istekhaare aur muraqabe ki zaroorat hai, us par waalid ne nazrane ki doosri qist bhi aamil ke hawaale kardi".*

*"3 maah baad aamil ne khushkhabri sunaai ke ladka mil gaya hai, us se baat cheet ho chuki hai aur wo ghar aane ke liye tayyar hai lekin wo khud bhi jinn ki ladki par fareefta ho chuka hai aur us ke baghair tanha aane ko tayyar nahi aur jinn ki ladki badi sarkash hai, uski hifaazat ke liye uske baap ne jinno'n ki fauj ka ek (1) dasta muqarrar kar rakha hai. Chunaache jab tumhara ladka ghar waapas aaega to uske saath jinn ki ladki aur uski hifaazat par mamoor fauj bhi aayegi. Ye sun kar waalid ne haar maan li. Aamil ne us toofani balaa se bachaao ke liye bhaari raqam talab ki aur waalid apna ghar baar bech kar waha'n se bhaag khada hua".<sup>16</sup>*

Qaraeen-e-Ikram! Agar aap is giroh ki karwaiyo'n ka baghaur jaaeza le'n to mundarja-zel kharabiyaa'n aap ko waazeh taur par nazar aaengi:

- Tamannae'n poori karne, tamaam masael ko hal karne aur ghaib ki khabre'n jaanne ka dawa karna, halaanke ye baate'n islam ki buniyadi talimaat se takraati hain.

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<sup>15</sup> BBC 29<sup>th</sup> July 1999

<sup>16</sup> Al Balagh August 1999

- Shareer jinnat aur shayaateen ke ta-aawoon<sup>17</sup> ke baghair ye aamil, jaadugar aur roohani baba koi kaarwaai paya-e-takmeel<sup>18</sup> tak nahi pohoncha sakte aur jinnat unse ta-aawoon karne ke liye us waqt tak taiyyaar nahi hote jab tak un se kufriya aur shirkiya kaam nahi karwa lete, chunaache unhe’n jinnaat ko taabe-farman<sup>19</sup> banaane ke liye apne imaan ka suada karna padta hai.
- Ye log aise taweez jaari karte hain jin mein jaadu waale mantar likhe hote hain, jabke Rasool Allah ﷺ ne aise taawiizaat ko latkana shirk qaraar diya hai.

مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ.

Unki tamaam kaarwaiyo’n ki buniyad kaale jaadu ka ilm hota hai jiska seekhna aur phir uski roshni mein jaadu waale amal karna kufr hai. Moaashre mein bughz, hasad, nafrat aur dushmani jaisi bimaariyo’n ke peeche is giroh ke naapaak azaaem bohot badaa kirdaar adaa karte hain.

Unki karwaiyo’n mein jhoot, fraud, shobada-baazi aur dhoka-dahi jaisi sifaat ghalib hoti hain aur asal maqsad saada-lauh awaam ki daulat par hath saaf karna hota hai. Ye aur deegar kai kharabiya’n jab hamare moaashre mein aam hain to daawat-e-ilallah ke har kaarkun ka fareeza hai ke wo awaam-un-naas ko unke mutaalliq aagaah kare’n. Unke aqeede ke baare mein bataae’n taake wo unke paas jaane se parhez kare’n.

Is zaroorat ke pesh-e-nazar main ne Shaikh Waheed Abdus Salaam Baali Hafizahullah ki arbi kitaab “*As Saarim-ul-Battaar Fit Tasdee lis Sihratil Ashraar*” ko urdu zaban mein muntaqil kiya hai aur apne tae’n kosish ki hai ke iska tarjuma asaan urdu mein ho taa-ke aam log ise acchi tarah se samajh sake’n. Agar kisi musalman ko is kitab se koi faaeda pohonche to usse meri guzaarish hai ke wo saahib-e-kitab aur iske murtaajim ke liye

<sup>17</sup> T: (تَعَاوُن) Madad, help [RSB]

<sup>18</sup> T: (تَكْمِيل) Mukammal karna, poora karna, anjaam ko pohonchna [Rekhta]

<sup>19</sup> T: (تَابِعْ فَرْمَان) Farmabardaar, paaband, muttee [Rekhta]

dua-e-khair kare. Allah Rabbul Izzat musalmaano ko har qism ke sharr se mehfooz rakhe.

*Haafiz Muhammad Ishaq Zaahid* (A'fi Allahi Anh)

PO Box 1496, Al Qareen 47365 – Kuwait

Zul-Qada 1420 - February 2000



## Taqreez

By: Maulana Abdul Khaliq Muhammad Saadiq, Kuwait

Maaddiyat ke is pur-fitan daur mein ek (1) taraf to insaan chaand par kamande'n daal<sup>20</sup> raha hai aur sauda-e-duniya aur aarzi daulat-o-sohrat ki talab mein musaabaqat<sup>21</sup> jaari hai aur aalam rang-o-boo ki bhool bhulaiyyo'n ne insaan ko mahoo-e-tamaasha banaa rakha hai aur doosri taraf asmaani hidaayat aur deen-e-haneef se isi qadar be-etinaai<sup>22</sup> aur adm-e-dilchaspi mein roz-afzo'n izaafa ho raha hai aur logo'n ki is be-raghbati se faaeda uthaa kar mafaheem<sup>23</sup> tabdeel kiye jaa rahe hain. Maaroo<sup>24</sup> ko Munkar<sup>25</sup> aur Munkar ko Maaroo ka naam diya jaa raha hai, shirk ko tauheed aur bidat ko sunnat ke roop mein pesh kiya jaa raha hai. Itaa-at-e-paeghambar ﷺ ki jagah taassub-aaraai aur riwaayat ki jagah hikayaat ka zor hai, jis ka haqeeqi sabab wohi hai jo Rasool Allah ﷺ ne bayan farmaya tha:

Allah Ta'ala ilm ko logo'n se yyak-baargi cheen nahi lega, balke ulama ko faut karke ilm ko uthaaega hatta ke jab haqeeqi ulama duniya mein nahi rahenge to log juhala ko apna imam bana lenge jo jahaalat ki binaa par aise fatwe saadir karenge jin se wo khud bhi gumrah honge aur doosro'n ko bhi gumrah karenge.

(Sunan Ibne Majah)

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ  
النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بَقْبِضِ الْعُلَمَاءِ  
فَإِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا  
جَهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا  
وَأَضَلُّوا.

<sup>20</sup> T: (كَمَدَ ذُلًّا) Taraqqi ki buland chotiyo'n ko choona [Rekhta]

<sup>21</sup> T: (مُسَابَقَت) Muqaable par daudna, daudne mein ek-dosre se aage badhna [Rekhta]

<sup>22</sup> T: (بِ اعْتِنَاءٍ) Tawajjo na dena, dehaan na dena, Nazar-andaaz karna [Rekhta]

<sup>23</sup> T: (مَفَاهِيم) Mafhoom ki jamaa, mataalib, maane [Rekhta]

<sup>24</sup> T: (مَعْرُوف) Jaaez, saheeh, durust, sharai [Rekhta]

<sup>25</sup> T: (مُنْكَر) Kharaab, khota, bura, ghair-sharai [Rekhta]

*Meeraas Mein Aai Hai Unhe'n Masnad-e-Irshaad  
Zaagho'n ke Tasarruf Mein Uqaabo'n Ke Nasheman<sup>26</sup>*

Aye Imaan Walo'n! Bohot Se Ilm  
Ke Daawedaar aur Soofi-o-  
Darwesh Naajaaez Tareeqe Se  
Logo'n Ka Maal Khaate Aur Allah  
Ki Raah Se Rokte Hain. (Surah at Tauba  
24)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ  
وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ  
وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ.

Lekin wo musalman jinhe'n Allah ki kitab aur Rahmat-e-Kaaenaat ﷻ ki taalimaat par yaqeen hai ke ilm-e-ghaib Allah ka khaassa<sup>27</sup> hai, nafa-o-nuqsan ka maalik Allah Ta'ala hai, izzat-o-zillat, sood-o-ziyaa'n, Sehat-o-bimaari, maal-o-aulaad sab kuch wohi ataa karne waala hai, wo logo'n ki qismat ka maalik aur wohi mustaqbil ke halaat se waaqif hai to wo taaweez farosho'n, jaadugaro'n aur foot-paathiyo'n pe khaak phoonkne waale aamilo'n aur nujoomiyo'n ke daam-e-fareb mein giraftaar nahi hote. Isi tarah wo har barhana jism<sup>28</sup>, makhboot al hawaas<sup>29</sup> aur bechaare maaooof al aqal<sup>30</sup> logo'n ko apne nafa-o-nuqsan aur taqdeer ka maalik nahi samajhte, balke unka etemaad, bharosa aur tawakkul Allah Rabbul A'alameen ki zaat par hota hai. Rasool Allah ﷺ ki noorani taalimaat bhi yehi hain, Irshad-e-Nabawi ﷺ hai:

Faal nikaalne ya nikalwaane wala,  
kaahin ya uske paas jaane wala  
aur jaadu karne ya karwaane  
wala ham mein se nahi hai. (Saheeh  
Jaame Sagheer)

ليس مَنّا من تطير أو تطير له، أو تكهن  
أو تكهن له، أو تسحر أو تسحر له.

<sup>26</sup> T: Mafhoom: Ye log naa-ahl hain, inhe'n jo masnad/position mili hai ye log uske qaabil ye nahi. Isi baat ko Allama Iqbal ne ek (1) misaal ke zariye samjhaya ke Uqaab (Aisa parinda jo cheel se ziyaada taaqatwar, buland-parwaaz shirkaari ho uska kawwe se kya muqaabla?) [RSB]

<sup>27</sup> T: (خاصّه) Khusoosiyat, khoobi [Rekhta]

<sup>28</sup> T: (بَرَبْنَه جِسْم) Nanga badan [Rekhta]

<sup>29</sup> T: (مَخْبُوط الخَوَاس) Deewaana, paagal, wo shakhs jis ke hawaas theek na ho'n [Rekhta]

<sup>30</sup> T: (ماؤف عقل) Be-aql, bewaqaof, ahmaq [RSB]

Aur Aap ﷺ ne ye bhi farmaya:

Jo kisi aaraaf (pooshida cheezo'n ki ittela dene wala, mustaqbil ki khabre'n aur qismat mein kya hai? usse aagaah kare waala) aur kaahin-o-nujoomi ke paas gaya aur uski baato'n ki tasdeeq ki to usne shariyat-e-muhammadi ka inkaar kar diya. (Saheeh Jaame Sagheer)

من أتى عرافاً أو كاهناً فصدق به بما يقول  
فقد كفر بما أنزل على محمد صلى الله  
عليه وسلم.

Aur ek (1) riwaayat mein hai ke 40 roz tak aise shakhs ki namaz qubool nahi hoti. Daur-e-haazir mein jaha'n jaadugari ka makrooh dhanda urooj par hai aur moaashre ke ye khatarnaak dushman (jaadu karne aur karwaane waale) aman-o-sukoon ko ghaarat karne aur khandaanon mein fitna-o-fasaad barpa karne mein masroof-e-kaar hain, waha'n bandagaan-e-Rabbul A'alameen ke bahi khwah<sup>31</sup> aur naaseheen bhi insaaniyat ko in khatrat se aagah karne aur unke aqaaed-o-amaal ki islaah ke liye koshaa'n aur sargarm-e-amal hain.

Inhi'n khair-khwahaan-e-ummat mein se Fazeelatush Shaikh Wahee Abdus Salaam Baali Hafizahullah bhi hain jinho'n ne *Assari-m-ul-Battar-Fit-Tassdi-lis-Seheratil-Ashraar* "الصَّارِمُ الْبَتَّارُ فِي التَّصَدِّى لِلْسَّحَرَةِ الْأَشْرَارِ" jaisi intehaai jaame aur mufeed kitab likh kar logo'n ki saheeh simt rehnumaai farmaai hai. Ye kitaab 8 hisso'n par mushtamil hai jin mein unho'n ne jaadu ki haqeeqat, kitab-o-sunnat mein jaadugari ka hukum, jinnat ki haqeeqat aur jaadu ke silsile mein, unka amal-dakhal, jaadu ki mukhtalif surate'n aur jaadugaro'n ke mukhtalif tariqahaae waarda, jaadu ka sharai ilaaj aur usse bachaao ke tariqe, nazr-e-badd ki haqeeqat aur uska ilaaj jaise ahem mauzuaat par sair-haasil bahes ki hai.

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<sup>31</sup> T: (بہی خواہ) Khair-khwaahi, bhalaai  
chaahne waala [Rekhta]

Asal kitab arbi zaban mein hai, Biraadar-e-Mukarram Haafiz Muhammad Ishaq Zaahid Faazil Madina University ne “Jaadu ka Ilaaj, Quran-o-Sunnat ki Roshni Mein” ke naam se bade umda paeraae mein iska salees<sup>32</sup> urdu tarjuma pesh karke urdu-daa’n tabqe<sup>33</sup> ke liye istefaada<sup>34</sup> karne ka mauqa faraaham kiya hai. Allah Ta’ala muallif-o-mutarjim ki is saee-e-jameel ko qubool farmaae aur ise unke liye sadqa jaariya banaae aur awaam-un-naas ko is se rehnumaai haasil karne ke taufeeq marhammat farmae. Ameen!

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<sup>32</sup> T: (سَلِيَس) Aasaan, aam-faham [Rekhta]

<sup>33</sup> T: Wo log jo urdu zabaan ko aasaani se padh, likh aur samajh sakte hain [RSB]

<sup>34</sup> T: (اِسْتِفاَدَه) Faaeda uthaana, nafaa paana [Rekhta]

## Foreward to 10<sup>th</sup> Print

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى آلِهِ وَأَصْحَابِهِ... وَبَعْدُ:

Jab se meri kitaab “Wiqaayatil Insaan Minal Jinni Wash Shaitaan” bazaar mein aai hai aur us mein, main ne waada kiya tha ke shareer jaadugaro’n ke taaqqub mein anqareeb ek (1) kitaab likhunga. Us waqt se bohut saare islami mulko’n se mujhe khutoot mil rahe hain ke main us kaam ko jald mukammal karu’n. Jabke main us dauraan kai doosre ilmi kaamo’n mein mashgool hogaya, jin mein se ek (1) fiqa ke mazmoon ki tadrees bhi thi, us mazmoon mein mudarris ko kafi mehnat karna padti hai, kyonke ulama ke aqwaal-o-dalaael jamaa karne aur un mein maqaarana<sup>35</sup> karne ke baad saheeh maslak ko tarjeeh dena hota hai aur main samajhta tha ke us kaam ke liye waqt faarigh karna ziyaada ahem hai.

Khas taur par islami bedari ke zamane mein jabke naujawaan deeni ilm ki taraf mutawajje ho rahe hain, aise mein agar unki taraf tawajjo na di jaae aur unhe’n ilm ke raaste par na daala jaae to wo halaakat ki ghaatiyo’n ki taraf badh sakte hain aur aisi deendari jiski buniyad deene ahkaam ki samajh boojh par na ho, gumrahi ke ziyaada qareeb hoti hai.

Taaham mutaaddid mulko’n se aane waale khutoot aur nashar-o-ishaa-at ke maraakiz ke israar par mujhe kuch waqt is kitaab ki tarteef ke liye nikaalna pada, chunache main 1408 hijri mein hajj karne ke liye Makkah Mukarrama pohoncha, yaha’n ek (1) dost Umar bin Abid Mutrafee ne apna kutub khaana mausam-e-garma ki taatilaat mein mere hawaale kar diya aur is tarah mere liye ye kaam asaan ho gaya.

Usi dauraan main ne ye kitaab likhi aur waqt ki qillat ke pesh-e-nazar mujhe shadeed ikhtesaar se kaam lena pada. Mere nazdeek ye kitab ahem mauzuaat ke liye mote-mote anaasir<sup>36</sup> aur furooa’at ke liye usool

<sup>35</sup> T: (مُقَارَنَةً) Ekattha karna, jamaa karna  
[Rekhta]

<sup>36</sup> T: (عَنَابِير) Asli ajzaa, buniyaadi ajza  
[Rekhta]

ki maanind hai, kyouнке main ne munaasib nahi samjha ke apne aur taalib-e-ilmo'n ke waqt mein se is kitab ke liye is se ziyaada waqt nikaalu'n.

Behrehaal is kitab ka chapna tha ke ibtedaai mahino'n mein is ke 30,000 nusqe taqseem ho gae aur main ne samajh liya ke jo kaam mere zimme tha use main ne anjaam de diya hai, lekin Misr, Saudi Arab, Khaleeji Mumaalik, Shaam, Libia, Tunisia, Al Jazaaer aur Al Maghrib waghaira se mujhe bohot saare khutoot mausool hue, jin mein gile shikwo'n ke alaawa jaadu ke kai caso'n ke ajeeb-o-ghareeb qisse bhe the, aur un mein likha gaya tha ke kitab mein mazkoora jaadu ke ilaaj ke sharai tareeqo'n par amal karne se Allah Ta'ala ne bohot saare mareezo'n ko shifa naseeb ki hai, is par main Allah Ta'ala ka hi shukar guzaar hu'n.

Mujhe Maraakish se aaya hua wo khat nahi bhulega jiska khulaasa ye hai ke 1 naujawan aur uski maa baareek taant ke challe<sup>37</sup> banaaya karte the, jab naujawan ne is kitab ka kuch hissa padha to ise maaloom hua ke wo gumrahi ka kaam karte hain. Usne apni maa ko bataaya lekin choonke logo'n mein unka ye mashghala mash-hoor ha, is liye wo un mein rehte hue us kaam ko nahi chod sakte the, chunache wo doosre shaher mein muntaqil hogae aur us kaam ko chod kar sacchi tauba karli.

Kuch aise khutoot bhi aaye jin mein likha gaya ke is kitab ne jaadugaro'n ko nanga kar diya hai. Khaas taur par wo jaadugar jo ye da'awa kiya karte the ke wo Quran ke zariye ilaaj karte hain, jabke haqeeqat mein wo jaadugar aur shobada-baaz the, logo'n ne is kitab mein mazkoora jaadugaro'n ki alaamat ko padha to wo unhe'n fauran pehchaanne lag gae, is par bhi main Allah Ta'ala ka shukar adaa karta hu'n.

Aur chand khutoot aise bhi mile jin mein is kitab mein mazkoora kuch bato'n par tanqeed ki gai thee, aur haqeeqat ye hai ke un khutoot ko padh kar mujhe bohot khushi hui aur likhne walo'n ke liye main ne dua

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<sup>37</sup> T: (لَحْزَةً) Haath ya pair ki ungliyo'n mein pehenne ka dhaat se banaa hua gol halqa [Rekhta]

ki aur kaafi bato'n mein in ki naseehat ko main ne qubool kiya hai, aur main ab bhi aise khutoot ke intezaar mein ho'n kyonke ye neki aur taqwa ke silsile mein ek-dosre se ta-awoon hai. Insaan ka koi bhi kaam ghalat aur kotaahi se paak nahi hota.

Chand Zaroori Baate'n:

① Is edition mein, main ne jo kuch hazaf<sup>38</sup> kar diya hai aur wo pehle editions mein maujood tha, usse main ne rujoo kar liya hai.

② Saabeqa editions mein azkaar waghaira ke jo adaad maine apne taur par likhe the, unhe'n main ne hazaf kar diya hai aur unse main rujoo kar chuka hu'n.

③ Jaadu ke mauzoo par chand deegar risaale aur kutub abhi kuch arsa pehle market mein aai hain, jin mein har choti badi aur saheeh aur ghalat cheez ko jamaa kiya gaya hai. Balke kuch kitabe'n aisi bhi aai hain jin mein zaher-e-qaatil<sup>39</sup> paaya jaata hai.

Misaal ke taur par ek (1) kitab mein bandish-e-jimaa ka ilaaj you'n likha gaya hai ke falaa'n aaayat ko naaf ke neeche likh le'n, phir jimaa kare'n, usse bandish jamaa ka jaadu toot jaaega, phir hammaam mein jaane se pehle un aaayat ko mitaa daale'n. Kya us kitab ke muallif<sup>40</sup> ko maaloom nahi ke is tarah Quran ki tauheen hoti hai? Maine apne ek (1) taalib-e-ilm ki duty lagaai ke wo us kitab ke muallif ko khabardaar karde ke aisa karna hargiz durust nahi hai.

Chunache talib-e-ilm ne use iske baare mein aagaah kiya to usne agle edition mein use hazaf kar dene ka waada kiya, lekin 1 saal se ziyaada arsa guzarne ke bawajood abhi tak is baare mein usne kuch nahi kiya. Is liye aisi kutub se bachna har musalman ke liye laazim hai agarche inke muallifeen ye daawa bhi kare'n ke unho'n ne kitaab-o-sunnat ko

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<sup>38</sup> T: (حَذْف) Nikaal dena, deletion, omission [Rekhta]

<sup>39</sup> T: (زَيْرِ قَاتِل) Halaak kar dene waala zeher [Rekhta] yaane aisi baat jo insaan ke jism,

rooh aur imaan ko nuqsan pohonchaae [RSB]

<sup>40</sup> T: (مُؤَلِّف) Musannif, author [Rekhta]

chodkar koi cheez nahi likhi, jabke unho'n ne aisa na kiya ho. Agar mujhe waqt mila to shayad main un kitabo'n ko jamaa karke unki ilmi andaz mein tardeed karunga, In sha Allah.

④ Mujhe bataya gaya hai ke kai muaalijeem<sup>41</sup> aurato'n ke ilaaj ke silsile mein laaparwaahi karte hain aur jab wo be-parda aur baghair mahram<sup>42</sup> ke unke paas aati hain to wo unka ilaaj karte hain... Aise muaalijeem ko Allah se darna chaahiye aur apni hifaazat karni chaahiye.

⑤ Mujhe ye bhi bataaya gaya hai ke kai muaalijeem ne jaadu ke ilaaj ko pesha banaa rakha hai aur wo ek (1) khaas raqm ki adaaegi ki shart par hi ilaaj karte hain aur is silsile mein Hazrat Abu Saeed ؓ ki hadees bataur-e-daleel zikr karte hain jise maine is kitab mein bayan kiya hai, halaanke us hadees mein aisi koi daleel nahi.

Us mein to mahez itni baat hai ke ek (1) qabila ne jab chand Sahaba Ikram ؓ ki mehmaan-nawaazi karne se inkaar kar diya aur phir unka sardar bimaar padh gaya to Hazrat Abu Saeed ؓ ne haq-e-mehnat ki shart par use damm kiya, aur unho'n ne us waqt tak Abu Saeed ؓ ko kuch nahi diya jab tak wo tandrust nahi hua.<sup>43</sup> So Hazrat Abu Saeed ؓ ka mutaalaba-e-mehman nawazi se unke inkaar ki wajah se tha, naa ke peshe ke taur par.

⑥ Mareez ko chaahiye ke wo parhezgaar muaalij se hi ilaaj karwaae, jo Quran ke zariye ilaaj karta ho, aur use zaahiri elaanaat aur khokle naaro'n ke dhoke mein nahi aana chaahiye.

⑦ Jaadu aur jinnat waghaira ka ilaaj karne waalo'n ke liye meri naseehat ye hai ke wo sirf sharai tareeqa-e-ilaaj ikhteyar kare'n aur us mein itna aage na badhe'n ke haraam ke murtakib ho jaae'n.

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<sup>41</sup> T: (معالج) Hakeem, ilaaj-muaalaja karne waala [Rekhta]

<sup>42</sup> T: (محرّم) Aisa qaribi rishta jisse nikaah jaaez na ho, wo mard jisse shaadi jaaez na

ho, wo shakhs jisse parda jaaez na ho (jaise khaawind) [Rekhta]

<sup>43</sup> Saheeh Bukhari: H2276; Saheeh Muslim: H2201; Tirmizi: H2063; Sunan Ibne Majah: H2156



⑧ Aurat ke mahram ke liye zaroori hai ke wo use muaalij ke paas akela na bheje, chaahe muaalij kitna badaa nek insaan kyou'n na ho, kyouнке aisa karna haraam hai aur Rasool Allah ﷺ ne ghair-mahram aurat ke saath alaahadgi se manaa kiya hai.

Aur aakhir mein, main bataana caahta hu'n ke hamara maqsad bayaan-e-haq hai aur hamaari ummeed razaa-e-ilaahi hai aur hamaara raasta salaf-o-saleheen (Sahaba Ikram ﷺ o Taabaeen ﷺ) ke tareeqe ke mutaabiq Quran-o-Sunnat ko apnaana hai. So is kitaab mein jise bhi koi khilaaf-e-Kitaab-o-Sunnat baat maaloom hua use chaahiye ke wo mujhe naseehat kare, aur hadees mein hai ke "Allah Ta'ala bande ki us waqt tak madad karta rehta hai, jab tak wo apne bhai ki madad karta rehta hai".

وَصَلَّى اللّٰهُ وَسَلَّمْ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

*Waheed bin Abdus Salaam Baali*

Manshaat Abbas, Shaabaaan 1417 Hijri

## Foreword for 1<sup>st</sup> Print

Allah Ta'ala ki hamd-o-sanaa aur Rasool Akram ﷺ par durood-o-salaam ke baad:

Jaadu ka mauzoo un ahem mauzooaat mein se hai jin ka bahes-o-tehqeeq aur tasneef-o-taaleef ke zariye taaqqub karna ulama ke liye zaroori hai, kyonke jaadu amali taur par hamaare muaashro'n mein bharpoor andaaz se maujood hai aur jaadugar chand rupiyo'n ke badle din raat fasaad phailaane par tule hue hain. Jinhe'n wo kamzor imaan waale aur un keena-parwar<sup>44</sup> logo'n se wasool karte hain jo apne musalman bhaiyo'n se bughz rakhte hain aur unhe'n jaadu ke azaab mein muftala dekh kar khushi mehsoos karte hain.

Ulama ke liye zaroori hai ke wo jaadu ke khatre aur uske nuqsanaat ke mutaalliq logon ko khabardaar kare'n aur jaadu ka sharai tareeqe se ilaaj kare'n taake log uske tod aur ilaaj ke liye jaadugaro'n ka rukh na kare'n. Aisi zaroorat ke pesh-e-nazar main apne qaraeen ki khidmat mein ye kitaab pesh kar raha hu'n jis ka maine unse 4 saal qabl apni kitaab "Wiqayatil Insaan Minal Jinni Wash Shaitaan" mein waada kiya tha. Ye kitab ek (1) kam-ilm aadmi ki saada si koshish hai aur iska ahem maqsad ye hai ke musalman jaadu aur uski taaseer se bimaar padh jaane waale logo'n ka aur isi tarah hasad aur nazr-e-badd ka sharai tareeqo'n se ilaaj kar sake'n taake log un jaadugaro'n aur shobada-baazo'n ke paas jaane se parhez kare'n jo unke aqaaed ko tabaah aur unki ibaadat ko kharab kar dete hain.

Is kitaab ko maine 8 hisso'n mein taqseem kiya hai:

Pehla Hissa: Jaadu Ki Taareef, Shaitaan Ka Taqarrub Haasil Karne Ke Liye Jaadugaro'n Ke Baaz Wasaael<sup>45</sup>.

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<sup>44</sup> T: (كَيْتَهُ يَزُور) Dushmani rakhne waale, malicious, enemy, opponent [Rekhta]

<sup>45</sup> T: (وَسَائِل) Zariye, waaste, waseele, ways, resources [Rekhta]

Doosra Hissa: Jaadu Quran-o-Sunnat Ki Raushni Mein. *Is mein jaadu aur jinnat ke wujood ko Quran-o-Sunnat se saabit kiya gaya hai.*

Teesra Hissa: Jaadu Ki Aqsaam

Chautha Hissa: Jinnat Ko Haazir Karne Ke Liye Jaadugaro'n Ke 8 Hisse. *Har tareeqa mukammal taur par zikr nahi kiya gaya taake is kitab ko padh kar koi shakhs us tareeqe par amal na kar sakey.*

Paanchwa Hissa: Shariyat Mein Jaadu Ka Hukum.

Chatta (6<sup>th</sup>) Hissa: Jaadu Ka Tod. *Is mein jaadu ki mukhtalif aqsaam, alaamaat, ilaaj aur ilaaj ke amali namoone zikr kiye gae hain.*

Saatwa'n Hissa: Bandish-e-Jimaa Ka Jaadu Aur Uska Ilaaj. *Is mein jaadu ke asar se bachne ke liye chand zaroori ehtiyaati tadaabeer bhi zikr ki gai hain.*

Aathwa'n Hissa: Nazr-e-Badd Ki Taaseer Aur Uska Ilaaj.

Meri dua hai ke Allah Ta'ala is kitab se iske likhne waale, padhne waale aur ise nashr<sup>46</sup> karne waale ko faeda pohonchaae aur main har aise shakhs se dua ka talabgaar hu'n jise meri is kitab se faeda pohoncha.

Yahaa'n ek (1) tambeeh<sup>47</sup> karna zaroori hai aur wo ye ke is kitab mein jo baat bhi aap ko khilaaf-e-kitab-o-sunnat maaloom ho use deewaar par de maare'n aur kitab-o-sunnat par amal kare'n. Meri dua hai ke Allah Ta'ala har aise insaan par rahmat farmae jo mujhe meri galti ke mutaalliq aagaah kare aur agar main zinda na hu'n to meri kitab mein islaah karde. Main har aisi baat se baree hu'n jo khilaf-e-Quran-o-Sunnat ho, main ne apni hadd tak islaah ko koshish ki hai jiski taufeeq sirf Allah Ta'ala ke hath mein hai, main usi par bharosa karta hu'n.

*Waheed bin Abdus Salaam Baali*

Roza-e-Mubaarak, Masjid an Nabawi  
14<sup>th</sup> Ramadan 1411 Hijri

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<sup>46</sup> T: (نَشْر) Ishaat, tableegh, spreading, publishing [Rekhta]

<sup>47</sup> T: (تَنْبِيْه) Bataur-e-khusoosi wazaahat likhi jaane wali ibaat, warning, admonition [Rekhta]

## Pehla Hissa: Seher Ki Taareef

Seher: Lughawi<sup>48</sup> etebaar se:

“Jaadu” ke liye arbi zaban mein seher ka lafz istemaal hua hai jiski taareef ulama ne you’n ki hai:

Al Laith kehte hain: *“Seher wo amal hai jis mein pehle shaitaan ka qurb haasil kiya jaata hai aur phir usse madad li jaati hai”*.

Al Azhari kehte hain: *“Seher dar-asl kisi cheez ko uski haqeeqat se pher dene ka naam hai”*.<sup>49</sup>

Ibne Manzoor iski taujeeh<sup>50</sup> bayan karte hue likhte hain ke *“Saahir (jaadugar) jab baatil ko haq banaa kar pesh karta hai aur kisi cheez ko uski haqeeqat se hat kar saamne laata hai to goya wo use deeni haqeeqat se pher deta hai”*. (Lisaan-ul-Arab: V4 P 348)

Ibne Ayesha se marwi hai ke *“Arbo’n ne jaadu ka naam seher is liye rakha hai ke ye tandrusti ko bimaari mein badal deta hai”*. (Lisaan-ul-Arab: V4 P 348)

Ibne Faaras seher ke mutaaliq kehte hain: *“Ek (1) qaum ka khayaal ya hai ke seher baatil ko haq ki shakl mein pesh karna hai”*. (Maqabees al Lughah: P507; Al-Misbaah: P267)

Al Mojam-ul-Waseet mein seher ki taareef you’n hai: *“Seher wo hota hai jis ki buniyaad lateef aur intehaai baareek ho”*. (Al Mojam al Waseet: V1 P419)

Saahib-e-Muheet-ul-Muheet kehte hain: *“Seher ye hai ke kisi cheez ko bohot khoobsurat banaa kar pesh kiya jaae taake log usse hairaan ho kar reh jaae’n”*. (Muheet al Muheet: P399)

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<sup>48</sup> T: (لُغَوِي) Az-roo-e-lughat haqiqi maane, verbal [Rekhta]

<sup>49</sup> Tehzeeb-ul-Lugha: V4 P290

<sup>50</sup> T: (تَوْجِيه) Sabab, illat, daleel, wajah bayaan karna, justification, explanation, cause [Rekhta]

## Seher: Shariyat Ki Istelaah Mein

Sharai Istelah mein seher ki taareef kuch is tarah ki gai hai:

Imam Fakhruddin Raazi kehte hain: *“Shariyat ke urf mein ‘Seher’ (Jaadu) har us kaam ke saath makhsoos hai jiska sabab makhfi<sup>51</sup> ho. Use uski asal haqeeqat se hat kar pesh kiya jaae aur dhoka-dahi us mein numayaa’n ho”*. (Al Misbah-ul-Muneer: P268)

Imam Ibne Qadaama al Maqdisi kehte hain: *“Jaadu aisi giraho’n<sup>52</sup> aur aise dam-o-durood aur alfaaz ka naam hai jinhe’n bolaa ya likha jaae, ya karaa jaae ke jaadugar aisa amal kare jis se us shakhs ka badan ya dil ya aqal mutaassir ho jaae jis par jaadu karna maqsood ho”*.

*“Aur jaadu waaqiatan asar rakhta hai, chunache jaadu se koi shakhs qatl bhi ho sakta hai, bimaar bhi ho sakta hai aur apni biwi ke qurb<sup>53</sup> se aajiz bhi aasakta hai. Balke jaadu khaavind biwi ke darmiyaan judaai bhi daal sakta hai aur ek-dosre ke dil mein nafarat bhi paida kar sakta hai aur mohabbat bhi”*. (Al Mughnee: V10 P104)

Imam Ibne Qaiyyim رحمہ اللہ kehte hain: *“Jaadu, arwaah-e-khabisa<sup>54</sup> ke asar-o-nufooz<sup>55</sup> se murakkab<sup>56</sup> hota hai jis se basahri tabaae<sup>57</sup> mutaassir ho jaati hain”*. (Zaad-ul-Maad: V4 P126)

Gharz seher jaadugar aur shaitaan ke darmiyaan hone waale ek (1) muaahade ka naam hai jiski bina par jaadugar kuch haraam aur shirkiya umoor ka irtekaab<sup>58</sup> karta hai aur shaitaan uske badle mein jaadugar ki madad karta hai aur uske mutaalibaat ko poora karta hai.

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<sup>51</sup> T: (مَخْفِي) Chupa hua, phoshida, khufiya, hidden, concealed, secret [Rekhta]

<sup>52</sup> T: (گِرہ) Bandhan, gaanth, knot [Rekhta]

<sup>53</sup> T: (قُرْب) Nazdeeki, qurbat, nearness, realationship [Rekhta]

<sup>54</sup> T: (أَرْوَاحٌ خَبِيثَةٌ) Buri, badd roohe’n, shayateen [RSB]

<sup>55</sup> T: (نُفُوذ) Daakhil hona, pervasion [Rekhta]

<sup>56</sup> T: (مُرَكَّب) Kai cheezo’n se mil kar bana hua [Rekhta]

<sup>57</sup> T: (بَشَرِي طَبَائِع) Insaani fitrat, insaani khaslate’n [Rekhta]

<sup>58</sup> T: (اِزْتِكَاب) Koi kaam karna, gunah ya jurm karna, perpetration of a crime, offence [Rekhta]

## Shaitaan ka Qurb Haasil Karne Ke liye Jaadugaro'n ke baaz tareeqe:

Shaitaan ko raazi karne aur uska taqarrub haasil karne ke liye jaadugaro'n ke mukhtalif wasaael hain, chunaache baaz jaadugar is maqsad ke liye quran-e-majeed ko apne paa'o'n se baandh kar baith-ul-khula mein jaate hain aur baaz Quran-e-Majeed ki aayaat ko gandagi se likhte hain, baaz unhe'n haiz ke khoon se likhte hain, baaz qurani aaayat ko apne paa'o'n ke nichle hisso'n par likhte hain, kuch jaadugar Surah Fatiha ko ulta likhte hain aur baghair wazoo ke namaz padhte hain aur kuch hamesha haalat-e-janaabat<sup>59</sup> mein rehte hain aur kuch jaadugaro'n ko shaitaan ke liye jaanwar zibah karna padte hain aur wo bhi bismillah padhe baghair, aur zibah shuda jaanwar ko aisi jagah par phenkna padta hai jisko khud shaitaan tae karta hai.

Baaz jaadugar sitaaro'n ko sajda karte aur unse mukhaatib hote hain baaz ko apni maa ya beti se zina karna padta hai aur kuch ko arbi ke alaawa kisi doosri zaban mein aise alfaaz likhna padte hain jin mein kufriya maane paae jaate hain.

Isse maaloom hua ke shaitaan jaadugar se pehle koi haraam karwaata hai phir uski madad aur khidmat karta hai. Chunache jaadugar jitna badaa kufriya kaam karega, shaitaan utna ziyaada uska farmabardaar hoga aur uske mutaalibaat ko poora karne mein jaldi karega. Aur jab jaadugar shaitaan ke bataae hue kufriya kaamo'n ko bajaa-laane mein kotaahi karega, shaitaan bhi uski khidmat karne se ruk jaaega aur uska naa-farmaan ban jaaega. So jaadugar aur shaitaan aise saathi hain jo Allah Ta'ala ki naa-farmaani karne par hi aapas mein milte hain, aur aap jab kisi jaadugar ke cehre ki taraf dekhenge to aapko meri ye baate'n yaqeenan durust maaloom hongy kyunke uske cehre par kufr ka andhera you'n chaaya hua hota hai goya wo siyaah<sup>60</sup> baadal ho.

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<sup>59</sup> T: (جَنَابَت) Naapaaki, najaasat, aisi haalat jis mein ghusl karna farz ho [Rekhta]

<sup>60</sup> T: (سِيَاه) Kaala, taareek, black, dark [Rekhta]

Agar aap kisi jaadugar ko qareeb se jaante ho'n to yaqeenan use zaboo'n-haali<sup>61</sup> ka shikaar paaenge. Wo apni biwi, apni aulaad hatta ke apne aap se tang aachuka hota hai. Use sukoon ki neend naseeb nahi hoti aur us par mustazaad<sup>62</sup> ye ke shaitaan khud uske biwi baccho'n ko aksar-o-beshtar eeza<sup>63</sup> dete rehte hain aur unke darmiyaan shadeed ikhtelaafaat paida kar dete hain.

Sach farmaya Allah Rabbul Izzat ne ke:

Aur Jisne Mere Deen Se Mu'n وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً  
 Mod-liya (duniya mein) Uski ضَنْكًا  
 Zindagi Tang Guzregi". (Surah Taha:  
 124)

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<sup>61</sup> T: (زَيْوَى حَالِي) Khasta-haali, distressed condition [Rekhta]

<sup>62</sup> T: (مُسْتَزَاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [Rekhta]

<sup>63</sup> T: (إِذْءَا) Dukh, takleef [Rekhta]

## Doosra Hissa Jaadu Quran-o-Sunnat Ki Raushnee Mein

### 1. Jinno'n Aur Shaitaano'n Ke Wujood Par Dalaael:

Jinn, Shaitaan aur Jaadu ke darmiyaan bohot gehra taalluq hota hai, balke jaadu ki buniyad hi jinnat aur shayaateen hain, baaz log jinnat ke wujood ka inkaar karte hain aur isi buniyaad par jaadu ki taaseer ke qaael nahi, is liye pehle jinnat-o-shaiyaateen ke wujood par dalaael pesh kiye jaate hain:

#### Quraani Dalaael

Aur Yaad Keejiye Jab Ham Kai Jinno'n Ko Tere Paas Pher Kar Laae. (Surah al-Ahqaaf: 29)

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ.

Jinno'n Aur Aadmiyo'n! Kya Tumhare Paas Tum Hi Mein Se Paighambar Nahi Aae Jo Meri Ayate'n Tum Ko Sunaate Aur Is Din Ke Saamne Aane Se Tum Ko Daraate. (Surah al-Anaam: 130)

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا.

Keh Deejiye, Mujhe Ye Wahee Aai Hai Ke Jinnat Mein Se Chand Shakhso'n Ne (mujhse quran) Suna, Phir Kehne Lage Ham Ne Ek (1) Ajeeb Quran Suna. (Surah al-Jinn: 01)

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

Aur (ye hua ke) Baaz Adamzaad Log Kuch Jinnon Ki Panaah Lete The Jis Se Unka Damagh Aur Chadh Gaya. (Surah al-Jinn: 6)

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يُعْذِرُونَ لِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا



Shaitaan Yehi Chaahta Hai Ke Sharaab Aur Juua Se Tum Mein Aapas Mein Dushmani Aur Keeena Paida Karde, Aur Tum Ko Allah Ki Yaad Aur Namaz Se Baaz Rakhe, To Ab Bhi Tum Baaz Aate Ho Ya Nahi? (Surah al-Maaida: 91)

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Aye Imaan Waalo! Shaitaan Ke Qadam-ba-qadam Mat Chalo, Aur Jo Koi Uski Pairwi Karega (wo gumrah hoga is liye ke) Wo To Be-Hayaai Aur Bure Hi Kaam Karne Ko Kahega. (Surah an-Noor: 21)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

Iske alaawa bhi Quran-e-Majeed ki bohot saari aayaat is baare mein maujood hain, balke jinnat ke mutaalliq ek (1) mukammal surah Quran-e-Majeed mein maujood hai. Lafz-e-Jinn ”جِنّ“ Quran-e-Majeed mein 22 martaba aaya hai, lafz Al Jaanna ”الْجَانّ“ saat (7) martaba aaya aur lafz-e-Shaitaan ”شیطان“ adhsath (68) martaba aur lafz-e-Shayaateen ”شیاطین“ satra (17) martaba zikr kiya gaya hai jis se is mauzoo ke mutaalliq quraani dalaael ki kasrat ka andaaza lagaaya jaa sakta hai.

#### Hadees Mein Se Chand Masaael

Hazrat Ibne Masood ؓ kehte hain ke: Rasool Allah ﷺ ek (1) raat ko ham se achaanak ghayab ho gae, chunache unhe’n waadiyo’n aur ghaatiyo’n mein talaash karne lage, aur aapas mein ham ne kaha ke shaayad aapko aghwa kar liya gaya hai ya qatl kar diya gaya hai. Hamaari wo raat intehaai pareshani ke aalam mein guzri, subah hui to ham ne Aap ﷺ ko ghaar-e-hira ki jaanib se aate hue dekha, ham ne Aap ﷺ ko bataaya ke raat Aap ﷺ achaanak ham se ghayab ho gae the, ham ne Aap ﷺ ko bohot talaash kiya lekin Aap ﷺ ke na milne par raat bhar pareshan rahe.

To Aap ﷺ ne farmaya: *“Mere paas jinnaat ka ek (1) numaainda aaya tha, to main uske saath chal padaa aur jaakar unhe’n Quran-e-Majeed padh*

*kar sunaaya...". Phir Aap ﷺ hame'n lekar us jagah par gae aur hame'n unke nishaanat aur unki aatishee'n alamaat dikhaee'n, aur Aap ﷺ ne ye bhi bataaya ke jinno'n ne Aap ﷺ se kuch maanga to Aap ﷺ ne farmaya: "Har aisi haddi tumhari ghiza hai jis par Bismillah ko padha gaya aur har gobar tumhare jaanwaro'n ka khaana hai. Phir Aap ﷺ hame'n kehne lage "lehaaza tum haddi aur gobar ke saath istenjaa mat karo kyunke wo tumhare jinn bhaiyo'n ka khaana hai". (Muslim: V4 P 170)*

Hazrat Abu Saeed Khudri ؓ kehte hain ke: Rasool Allah ﷺ ne mujhe farmaya: *"Mera khayaal hai ke tumhe'n bakriya'n aur dehaati maahol bohot pasand hai, so jab tum apni bakriya'n aur apne dehaat mein ho aur azaan kaho to apni awaaz buland kar liya karo kyunke muazzin ki awaaz ko jo jinn, jo inasan aur jo cheez bhi sunti hai wo qiyaamat waale din uske haq mein gawaahi degi"*. (Muwatta Imam Malik: V1 P68; Bukhari: V6 P343; Sunan an Nasai: V2 P12; Sunan Ibne Majah: V1 P239)

Hazrat Abdullah bin Abbas ؓ kehte hain ke Rasool Allah ﷺ apne chand saathiyo'n ko lekar nikle aur unka iraada Okaaz ke bazaar jaane ka tha, aur udhar shayaateen aur asmaan se aane waale khabro'n ke darmiyaan rukawate'n paida kardi gai thee'n aur un (shaitaano'n) par sitaare tootne lag gae the. Chunache wo jab apni qaum ke paas khaali haath waapas aae to use aakar bataate ke hame'n kai rukaawato'n ka saamna hai aur ham par shihaab-e-thaaqib<sup>64</sup> ki maar padne lag gai hai to wo aapas mein kehte ke aisa kisi bade waaqia ki wajah se ho raha hai lehaaza mashriq-o-maghrib mein jao aur dekho ke ye rukawate'n kyou'n paida ho rahi hain?

Chunache *Tihaama* ka rukh karne waale shayateen (jinnat) Aap ﷺ ki taraf aanikle Aap ﷺ us waqt nakhla<sup>65</sup> mein the aur *Okaaz* mein jaane ka iraada farma rahe the. Aap ﷺ ne fajr ki namaz padhaai, un jinnaat ke kaano'n mein Quran ki awaaz padi to wo use ghaur se sunne lag gae aur

<sup>64</sup> T: (شهاب ثاقب) Tootne waala taara, meteor, shooting star [Rekhta]

<sup>65</sup> T: (نَخْلَة) Makka aur Taif ke darmiyaan ek (1) waadi jahaa'n Rasool Allah ﷺ ne qiyaam farmaaya tha [Rekhta]

kehne lage: Allah Ki Qasam! Yehi Wo Cheez Hai Jo Hame’n Asmaan Ki Khabre’n Sunne Se Rok Rahi Hai, So Ye Apni Qaum Ke Paas Waapas Gae Aur Unse Kehne Lage: Ham Ne Ajeeb-o-Ghareeb Quran Suna Hai, Jo-Ke Bhalaai Ka Raasta Dikhaata Hai, So Ham To Us Par Imaan Le Aae Hain Aur Apne Parwardigaar Ke Saath Kabhi Shirk Nahi Karengē”.

Uske baad Allah Ta’ala ne Aap ﷺ par

(Aye Muhammad ﷺ Aap Keh  
Deejiye Ke Mujhe Wahee Ki Gai  
Hai Ke Jinno’n Ki Ek (1) Jamaat.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ.

(Surah al-Jinn: 1)

ko utaara aur Aap ﷺ ki taraf jinno’n ki baat ko wahee kar diya gaya.  
(Bukhari: V2 P253; Muslim V4 P168)

Hazrat Ayesha ؓ se marvi hai ke Rasool Allah ﷺ ne farmaya:



*“Farishto’n ko noor se, jinno’n ko aag ke shole se aur Adam ؑ ko us cheez se paida kiya gaya jo tumhare liye bayan kardi gai hai”*. (Musnad Ahmad: V6 P153-168; Muslim: V18 P123)



Hazrat Safiyya bin Huyai ؓ se riwayat hai ke Aap ﷺ ne farmaya: *“Beshak shaitaan insaan mein khoon ki tarah gardish karta hai”*. (Bukhari: V4 P282; Muslim: V14 P155)

Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: *“Tum mein se koi ek (1) jab khaana khaae to daae’n haath se khaae aur jab paani piye to daae’n haath se piye, kyouнке shaitaan apne baae’n hath se khaata, peeta hai”*. (Muslim: V13 P191)

Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: *“Jo baccha bhi paida hota hai, shaitaan uske pehlu mein nok-daar cheez cubhata hai, jis se baccha cheekh uthta hai, siwaae Hazrat Isa ؑ aur unki maa ke”*. (Bukhari: V8 P3212; Muslim: V15 P120)

Rasool Allah ﷺ ke saamne ek (1) aise shakhs ka zikr kiya gaya jo subah hone tak soya raha ho, to Aap ﷺ ne farmaya: *“Ye wo shakhs hai jiske kano’n mein shaitaan peshaab kar jaata hai”*. (Bukhari: V3 P28 – Muslim: V6 P64)

Abu Qataada  kehte hain ke Rasool Allah  ne farmaya: *“Accha khuwaab Allah ki taraf se hota hai aur buraa khuwaab shaitaan ki taraf se, so jo shakhs khuwaab mein naa-pasandida cheez dekhe wo apni baae’n taraf 3 baar aahista se thook de aur shaitaan se Allah ki panaah talab kare, aisa karne se buraa khuwaab uske liye nuqsan-dah nahi hoga”*. (Bukhari: V12 P283 – Muslim: V15 P16)

Abu Saeed Khudri  kehte hain ke Aap  ne farmaya: *“Tum mein se koi ek (1) jab jamaahi<sup>66</sup> le to apne haath ke saath mu’n band karle kyunke (aisa na karne ki wajah se) shaitaan mu’n mein daakhil ho jaata hai”*. (Muslim: V18 P122; Sunan Daarmi: V1 P321)

Is mauzoo ki deegar ahadees bhi kaseer tadaad mein maujood hain. Talab-e-haq ke liye yehi kaafi hain jo zikr kardi gai hain aur inse waazeh taur par maaloom ho raha hai ke jinнат aur shayaateen koi wahem nahi, haqeeqat hain aur is haqeeqat ko wahem wohi shakhs qaraar de sakta hai jo ziddi aur mutakabbir ho.

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<sup>66</sup> T: (جمابی) Bedaari ki haalat mein thakaan ki wajah se mu’n khol kar saans lena, yawn [Rekhta]

## 2. Jaadu Ke Wujood Par Dalaael

### Quraani Dalaael

Aur Unho'n Ne Uski Pairawi Ki Jise Shaitaan, Sulaiman ﷺ Ki Baadshahat Mein Padhte The. Aur Sulaiman Ne Kufr Nahi Kiya Tha, Balke Shaitano'n Ne Kufr Kiya Tha, Wo Logo'n Ko Jaadu Sikhaate The Aur Unho'n Ne Uski Pairawi Ki Jo Baabil Mein Haaroot Aur Maaroot Do (2) Farishto'n Par Naazil Kiya Gaya Tha. Wo Dono (farishte) Jaadu Sikhaane Se Pehle Keh Dete The Ke Ham To Sirf Aazmaaish Hain. Lehaza Tu Kufr Na Kar. Chunache Log Un Se Wo Jaadu Seekhte Jiske Zariye Se Wo Mard Aur Uski Biwi Ke Darmiyaan Judaai Daalte Aur Wo Us Jaadu Se Allah Ke Hukum Ke Siwa Kisi Ko Nuqsaaan Nahi Pohoncha Sakte The. Aur Log Un Se Wo Ilm Seekhte The Jo Unhe'n Nuqsaaan Pohonchata Tha, Un Ko Nafaa Nahi Deta Tha. Halaanke Wo Bil-yaqeen Jaante The Ke Jis Ne Us (jaadu) Ko Khareeda Aakhirat Mein Uske Liye Koi Hissa Nahi Aur Albatta Wo Bohot Buri Cheez Thi Jis Ke Badle Mein Unho'n Ne Apni Jaane'n Bech Daalee'n, Kaash! Wo Jaante Hote.

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ  
سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ  
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ  
وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ  
وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا  
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يَفِرُقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ  
وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ  
ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ  
عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ  
خَلَاقٍ ۚ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ  
كَانُوا يَعْلَمُونَ.

(Surah al-Baqara: 102 - Tarjuma taken from Ahsan-ul-Kalaam: RSB)

Musa ﷺ Ne Kaha: Tum Sach Baat Ko Jab Wo Tumhare Paas Aai (jaadu kehte ho) Bhalaa Ye Koi Jaadu Hai? Aur Jaadugar To Kabhi Kaamyab Nahi Hote.

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ  
أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ.

(Surah Yunus: 77)

Jab Unho'n Ne (apni laathiyaan aur rassiya'n) Daalee'n To Musa ﷺ Ne Kaha: Ye Jo Tum Lekar Aae Ho Wo To Jaadu Hai, Beshak Allah Ta'ala Isko Baatil Kardega, Kyounke Allah Shareer Logo'n Ka Kaam Banne Nahi Deta Aur Apni Bato'n Se Allah Haq Ko Haq Kar Dikhaega Agarche Nafarmaan Log Bura Maane'n.

فَلَمَّا أَتَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ  
إِنَّ اللَّهَ سَابِغُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ  
الْمُفْسِدِينَ وَيَحِقُّ لِلَّهِ الْحَقُّ بِكَلِمَاتِهِ وَلَوْ  
كَرِهَ الْمُجْرِمُونَ.

(Surah Yunus: 81-82)

Musa ﷺ Apne Dil Hi Dil Mein Sahem Gae, Ham Ne Kaha: Mat Daro, Beshak Tum Hi Ghaalib Rahoge Aur Jo Asaa Tumhare Daahine Haath Mein Hai Usko (maidaan mein) Daal Do, Unho'n Ne Jo Dhong Rachaaya Hai Usko Hadap Kar Jaaega, Unho'n Ne Jo Kuch Kiya Hai Uski Haqeeqat Kuch Nahi, Jaadu Ka Tamaasha Hai Aur Jaadugar Jaha'n Jaae Kaamyab Nahi Hota. (Surah Taha: 67-69)

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى قُلْنَا لَا  
تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ وَالْقِيَمَةُ مَا فِي  
يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا  
كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ

Aap Keh Deejiye Ke Main Subah  
Ke Rabb Ki Panah Mein Aata Hu’n  
Har Us Cheez Ke Shar Se Jo Usne  
Paida Ki Hain Aur Andheri Raat Ki  
Tareeki Ke Shar Se Jab Uska  
Andhera Phail Jaae Aur Girah  
(lagaa kar un) Mein Phoonkne  
Waaliiyo’n Ke Shar Se Bhi Aur  
Hasad Karne Waale Ki Burai Se  
Bhi Jab Wo Hasad Kare.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ  
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ  
النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا

حَسَدَ. (Surah Falaq)

Aur Ham Ne Musa ﷺ Ko Wahee  
Bheji Tum Bhi Apna Asaa Daal Do,  
So Asaa Ka Daalna Tha Ke Usne  
Unke Saare Bane-banaae Khel Ko  
Nigalna Shuru Kiya, Pas Haq  
Zaahir Ho Gaya Aur Unho’n Ne Jo  
Kuch Banaaya Tha Sab Jaata  
Raha, Pas Wo Log Us Mauqe Par  
Haar Gae Aur Khoob Zaleel Hokaar  
Phire Aur Jo Jaadugar The Sajda  
Mein Gir Gae. Kehne Lage: Ham  
Imaan Laae Rabbul A’alameen  
Par Jo Musa-o-Haroon Ka Bhi  
Rabb Hai. (Surah al-Aaraaf: 117-122)

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا  
هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ  
مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا  
صَاحِرِينَ ۚ وَالْقِيَ السَّحَرَةُ سَاجِدِينَ  
قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى  
وَهَارُونَ.

Imam Qurtubi “وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ” ki tafseer karte hue kehte hain:  
“Wo jaadugar aurate’n jo dhaago’n ki girhe’n banaakar un par damm  
karti aur phookti hain”. (Tafseer-e-Qurtubi: V20 P257)

Aur Hafiz Ibne Kaseer رحمه الله isi ki tafseer mein kehte hain: “Mujaahid,  
Ikrama, Hasan, Qataada aur Zahaak رحمه الله ne an-naffaasaati fil uqad  
“النَّفَّاثَاتِ فِي الْعُقَدِ” se jaadugar aurate’n muraad li hain”. (Tafseer ibne Kaseer:  
V4 P573)

Aur Yehi baat Ibne Jareer Tabari ﷺ ne bhi kahi hai aur Qaasmi ﷺ kehte hain ke mufasssireen ne isi mauqif<sup>67</sup> ko ikhteyaar kiya hai. (Tafseer-ul-Qaasmi: V10 P302)

Jaadu aur jaadugaro'n ke mutalliqliq deegar bohut si aaayat maujood-o-mash-hoor hain aur Islam ki thodi bohut maaloomaat rakhne wala shakhs bhi un se waaqif hai.

Hadees-e-Nabwi ﷺ se chand dalaael:

Hazrat Ayesha ؓ kehti hain ke qabila *Banu Zareekh* se ta'alluq rakhne waale 1 shakhs ne (jise Labeed bin al Aasim kaha jaata tha) Rasool Allah ﷺ par jaadu kar diya, jis se Aap ﷺ mutaassir<sup>68</sup> hue. Chunache Aap ﷺ ka khayaal hota ke Aap ﷺ ne falaa'n kaam kar liya hai halaanke Aap ﷺ ne nahi kiya hota tha. Ye maamla aise chalta raha, yaha'n tak ke Aap ﷺ ek (1) din (ya ek (1) raat) mere paas the aur baar-baar Allah Ta'ala se dua karte the, uske baad mujh se farmane lage: "Aye Ayesha ؓ kya tumhe'n maaloom hai ke Allah Ta'ala ne meri dua qubool karli hai, mere pas 2 aadmi aae the, jin mein se ek (1) mere sar aur doosra mere paao'n ke paas baith gaya aur ek (1) ne doosre se poocha:

(Pehla shakhs): "Is shqs Ko Kya Hua?"

(Doosra shakhs): "Is par jaadu kiya gay hai".

(Pehla shakhs): "Kisne kiya hai?"

(Doosra shakhs): "Labeed bin al A'asim ne kiya hai".

(Pehla shakhs): "Kis cheez mein kiya hai?"

(Doosra shakhs): "Kanghee, baalo'n aur khajoor ke khoshe ke gilaaf mein".

(Pehla shakhs): "Jis cheez mein isne jaadu kiya hai, wo kaha'n hai?"

(Doosra shakhs): "Beir-e-Zarwaan mein hai".

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<sup>67</sup> T: (مَوْقِف) Nuqta-e-nazar, andaaz-e-fikr, stance, position, point of view [Rekhta]

<sup>68</sup> T: (مُتَأَثِّر) Asar-pazeer, jis par asar pade, affected [Rekhta]



Chunache Rasool Allah ﷺ apne kuch Sahaba Ikram ﷺ ke saath us kooe'n ko aae<sup>69</sup> (use<sup>70</sup> nikaala aur phir) waapas aagae aur farmane lage: *“Aye Ayesha ﷺ! Uska<sup>71</sup> paani inte haai surq<sup>72</sup> rang ka ho chuka tha aur uski khjooro'n ke sar aise the jaise shaitaan ke sar ho'n”*. (yaane wo inte haai badd-shakl thee'n)

Main ne kaha: “Ya Rasool Allah ﷺ! Aap ne jaadu kooe'n se nikaala nahi?”

Aap ﷺ ne farmaya: *“Allah Ta'ala ne mujhe aafiyat di hai aur main nahi caahta ke log kisi shar aur fitna mein muhtala ho jaae'n”*. Uske baad Aap ﷺ ne use nikaalne ka hukum diya aur phir use zameen mein dabaa diya gaya. (Bukhari: V10 P222 – Muslim: V14 P174)

Sharah-e-Hadees<sup>73</sup>: Yahoodiyo'n ne Labeed bin al Aasim (jo un mein sab se badaa jaadugar tha) ke saath ye baat tae karli thi ke wo Rasool Allah ﷺ par jaadu karega aur wo use us ke badle 3 dinar denge. Chunache us badd-bakht ne ye kaam is tarah kar daala ke 1 choti se ladki ke zariye jo Aap ﷺ ke ghar mein aati-jaati thi, Aap ke chand baal mangwaaliye aur unpar jaadu karke unhe'n *Beir-e-Zarwaan* mein rakh diya. Is hadees ki mukhtalif riwayat ko jamaa kiya jaae to maaloom hota hai ke ye jaadu Aap ﷺ ko apni biwiyo'n ke qareeb jaane se rokne ke liye tha, chunache Aap ﷺ ko khayaal hota ke Aap ﷺ ne kisi biwi se jima kar sakte hain, phir jab qareeb hote to na kar paate, bas iska Aap ﷺ par yehi asar tha, iske alaawa Aap ki aqal aur Aap ke tasarrufaat jaadu ke asar se mehfooz the.

Is jaadu ki muddat mein ulama ke darmiyaan ikhtelaaf paaya jaata hai, baaz ne chaar (4) din aur baaz ne koi aur muddat bayaan ki hai. Allah hi ko maaloom hai ke uski muddat kitni thi, phir Nabi-e-Kareem ﷺ ne Allah Ta'ala se baar-baar dua ki aur Allah ne Aap ﷺ ki dua qubool karli aur 2 farishto'n ko Aap ﷺ ki taraf utaar diya. Jinke darmiyaan ka mukaalama<sup>74</sup>

<sup>69</sup> T: Kooe'n ke paas gae [RSB]

<sup>70</sup> T: Jin baalo'n par jaadu kiya gaya tha [RSB]

<sup>71</sup> T: Kooe'n ka [RSB]

<sup>72</sup> T: Red [RSB]

<sup>73</sup> T: Explanation of the hadees [RSB]

<sup>74</sup> T: (مُكَالَفَةٌ) Do (2) shakhso'n ke darmiyaan baat-cheet ya sawaal-jawaab, conversation [Rekhta]

hua (jo guzishta staro’n<sup>75</sup> mein bayan kiya gaya hai) is se Aap ﷺ ko maaloom ho gaya ke jaadu kis ne kiya hai aur kis cheez mein kiya hai aur wo us waqt kaha’n hai.

Aap ﷺ par kiya gaya ye jaadu intehaai shadeed tha aur us se yahoodiyo’n ka maqsad Aap ﷺ ko qatl karna tha, lekin Allah Ta’ala ne unhe’n bachaaliya aur uska asar sirf itna hosaka jo ke zikr kar diya gaya hai.

### *Eteraaz Aur Uska Jawaab*

Al Maziri رحمه الله kehte hain: “Muftadaeen<sup>76</sup> ne is hadees ka inkaar kiya hai, kyonke unke khayaal ke mutaabiq ye hadees mansab-e-nabuwwat ki tauheen aur us mein shukook-o-shubhaat paida karti hai aur ise durust maanne se shariyat par etemad uth jaata hai, ho sakta hai ke Aap ﷺ ko khayaal aata ho ke Jibraeel عليه السلام aae halaanke wo na aae ho’n aur ye ke Aap ﷺ ki taraf wahee ki gai hai halaanke wahee na ki gai ho”!!

Phir kehte hain ke: “Muftadaeen ka ye kehna bilkul ghalat hai kyonke mo’jizaat-e-nabuwat is baat ki khabar dete hain ke Aap ﷺ tableegh-e-wahee ke silsile mein maasoom aur sacche the. Aap ﷺ ki asmat jab mo’jizaat jaise qawi dalaal se saabit-shuda haqeeqat hai to uske khilaf jo baat bhi hoti wo bejaa taswwur ki jaaegi”.<sup>77</sup>

Abul Jakni al Yusufi رحمه الله ka kehna hai: “Jaha’n tak Jaadu se Rasool Allah ﷺ ke mutaassir hone ka taalluq hai, to usse mansab-e-nabuwwat par koi harf nahi aata, kyonke duniya mein ambiya par bimaari aasakti hai jo aakhirat mein unke darajaat ki bulandi ka baais banti hai. Lehaza jaadu ki bimaarii ki wajah se agar Aap ﷺ ko kahayal hota tha ke Aap ﷺ ne duniyaawi umoor mein se koi kaam kar liya hai, halaanke Aap ﷺ ne use nahi kiya hota tha aur phir jab Allah Ta’ala ne Aap ﷺ ko ittela de di ke

<sup>75</sup> T: (سَطْر) Ek (1) seedh mein likhi hui treheer, written line, row on a page [Rekhta]

<sup>76</sup> T: (مُبْتَدِع) Muftada ki jamaa, Deen mein nai baat nikaalne waale, bidat karne waale [Urduinc]

<sup>77</sup> T: Reference number is mentioned in the urdu pdf, but no reference to any book is given.

Aap ﷺ par jaadu kiya gaya hai aur wo falaa'n jagah par hai aur Aap ﷺ ne use waha'n se nikal kar dafan bhi karwa diya tha to is sabab se risaalat mein koi naqz<sup>78</sup> nahi aata, kyonke ye doosri bimaariyo'n ki tarah ek (1) bimaari hi thee. Jisse Aap ﷺ ki aql mutaassir nahi hui. Sirf itni baat thee ke Aap ﷺ ka khayaal hota ke shayad Aap ﷺ apni kisi biwi ke qareeb gae hain, jabke Aap ﷺ ne aisa nahi kiya hota tha. So itna asar bimaar ki haalat mein kisi bhi insaan par ho sakta hai”.

Phir kehte hain: “Aur hairat us shakhs par hoti hai ke jaadu ki wajah se Aap ﷺ ke bimaar hone ko risaalat mein ek (1) aeb<sup>79</sup> tasawwur karta hai haalanke Quran-e-Majeed hi firaaun ke jaadugaro'n ke saath Hazrat Musa ؑ ka jo qissa bayana kiya gaya hai, us mein ye baat waazeh taur par maujood hai ke janab Musa ؑ ko bhi unke jaadu ki wajah se khayaal hone laga tha ke unke phenke hue dande daod rahe hain... lekin Allah Ta'ala ne unhe'n saabit qadam rakha aur na-darne ki talqeen ki”. (Surah Taha: 66-69 jinka tarjuma guzishta safhaat mein guzra chuka hai)

Magar Hazrat Musa ؑ ke mutaaliq kisi ne ye nahi kaha ke jaadugaro'n ke jaadu ki wajah se unhe'n jo khayaal aaraha tha wo unke mansab-e-nabuwat ke liye aeb tha, (so agar wo aeb nahi tha to jo kuch Aap ﷺ ke saath pesh aaya wo bhi aeb nahi ho sakta kyonke) is tarah ki bimaari Ambiya عَلَيْهِمُ السَّلَام par aasakti hai jis se unki imaani quwwat mein izaafa hota hia. Allah Ta'ala unhe'n unke dushmano'n par fatah naseeb karta hai. Khilaaf-e-aadat mo'jizaat ataa karta hai, jaadugaro'n aur kaafiro'n ko zaleel-o-ruswa karta hai aur behtareen anjaam muttaqi logo'n ke liye khaas kar deta hai. (Zaad-ul-Muslim: V4 P22)

Hazrat Abu Huraira ؓ, Rasool Allah ﷺ se riwayat karte hue kehte hain ke Aap ﷺ ne farmaya: “*Saat (7) halaak karne waale kaamo'n se bach jaao*”. Sahaba Ikram ؓ ne kaha: “Aye Allah ke Rasool ﷺ! wo saat (7) kaam kya hain?” Aap ﷺ ne farmaya: “*Allah Ta'ala ke saath shirk karna, jaadu karna, kisi shakhs ko baghair haq ke qatl karna, sood khaana, yateem ka*

<sup>78</sup> T: (نَقْض) Bigaad [Urduinc]

<sup>79</sup> T: (عَيْب) Buraai, kami, naqz, kharaabi, fault, flaw [Rekhta]

*maal khaana, jung ke din peeth pher lena aur paak daaman momina aur bholi-bhaali aurato'n par tohmat lagaana"*. (Bukhari V5 P393 – Muslim V2 P83)

Is hadees mein Rasool Allah ﷺ ne jaadu se bachne ka hukum diya hai aur use halaak kar dene waale kabira gunaho'n mein shumaar kiya hai aur ye hadees is baat ki daleel hai ke jaadu ek (1) haqeeqat hai, mahez khaam-khayaali<sup>80</sup> nahi.

Hazrat Ibne Abbas ؓ kehte hain ke Rasool Allah ﷺ ne farmaya: *"Jis ne sitaaro'n ke ilm seekha goya usne jaadu ka ek (1) hissa seekh liya, phir wo sitaaro'n ke ilm mein jitna aage jaaega, utna uske jaadu ke ilm mein izaafa hoga"*. (Abu Dawood: H3905; Ibne Majah: H3726; As Saheeha lil Albani: H793; Saheeh Sunan Ibne Majah: H3002)

Is hadees mein Rasool Allah ﷺ ne jaadu seekhne ke ek (1) raasta bataaya hai taake musalman us raaste se bach sake'n aur ye is baat ki daleel hai ke jaadu ek (1) haqeeqi ilm hai jise ba-qaaeda taur par haasil kiya jaata hai aur yehi baat Allah Ta'ala ke is farman se bhi maaloom hoti hai:

Phir Wo Un Dono Se Us Cheez Ka  
Ilm Haasil Karte Hain Jis Se Wo  
Khaawind-biwi Ke Darmiyaan  
Judaai Daal Dete Hain.

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ. (Surah Baqara: 102)

Mazkoora hadees aur aayat dono jaadu ka ilm haasil karne ki mazammat ke zimn mein aai hain, jis se ye baat khul kar saamne aajaati hai ke jaadu doosre ilmo'n ki tarah ek (1) ilm hai aur uske chand usool hain jin par uski buniyaad hai.

Imran bin Hussain ؓ se marwi hai ke Aap ﷺ ne farmaya: *"Wo shakhs ham mein se nahi, jis ne faal nikaali ya, uske liye faal nikaali gai aur jis ne ghaib ko jaanne ka dawa kiya, ya wo ghaib ko jaanne ka dawa karne waale ke paas gaya, aur jisne jaadu kiya, ya uske liye jaadu kiya gaya,*

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<sup>80</sup> T: (خام خيالي) Ghalat khayaali, ghalat gumaan, wahem [Rekhta]

*aur jo shkhs nujoomi ke paas aaya aur wo jo kuch kehta hai usne uski tasdeeq<sup>81</sup> kardi to usne Muhammad ﷺ ki shariyat se kufr kiya”.*<sup>82</sup>

Is hadees mein Aap ﷺ ne jaadu se aur jaadugar ke paas jaane se manaa farmaya aur Rasool Allah ﷺ kisi aisi cheez se hi manaa karte hain jo haqeeqatan maujood ho.

Abu Musa Ashari ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Jannat mein daakhil nahi hoga: sharaab pene wala, jaadu par yaqeen rakhne wala aur qataa-rahmi<sup>83</sup> karne wala*”.<sup>84</sup>

Is hadees mein Rasool Allah ﷺ ne ye aqeeda rakhne se manaa farmaya hai ke jaadu bazaar-e-khud asar-andaaz hota hai, so har momin par ye aqeeda rakhna laazim hai ke jaadu ya koi aur cheez siwaae Allah Ta’ala ki marzi ke kuch nahi kar sakti, farmaan-e-Ilaahi hai:

Aur Wo (jaadugar) Kisi Ko Jaadu Ke Zariye Nuqsan Nahi pohnccha Sakte, Siwaae Iske Ke Allah Ka Hukum Ho. (Surah Baqara: 102) وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

Hazrat Ibne Masood ؓ kehte hain ke: “*Jo shakhs ilm-e-ghaib ka daawa karne waale ke paas, ya jaadugar ke paas, ya nujoomi ke paas aaya aur usne kuch poocha aur phir usne jo kuch kaha usne uski tasdeeq kardi, to usne Nabi-e-Kareem ﷺ par utaare gae deen se kufr kiya*”.<sup>85</sup>

<sup>81</sup> T: (تَصْدِيق) Saheeh hone ki taheed, affirmation, conformation [Rekhta]

<sup>82</sup> Al Majmua lil Haithmi: V5 P20 kaha hai ke is hadees ko Imam Bazaar ne riwayat kiya hai aur uske rijaal Saheeh Bukhari ke rijaal mein se hain siwaae Ishaq bin Rabee ke jo ke Siqaa hai aur Imam Munzari At Targheeb V4 P 52 mein kehte hain ke is hadees ki sanad acchi hai aur Albani Takhreej al Halaal wal Haraam P289 mein kehte hain ke ye hadees Hasan Leghaira ke darje tak pohonchti hai

<sup>83</sup> T: (قَطْع رَحْمِي) Rishtedaaro’n se badd-sulooki, azeez-o-aqraba se laa-taalluqi, break-up or rudeness with close relatives [Rekhta]

<sup>84</sup> Imam Ibne Hibban aur Albani Takhreej al Halal wal Haraam mein kehte hain ye hadees Hasan darje ko pohonchti hai

<sup>85</sup> Hafiz Munziri At Targheeb V4 P53 mein kehte hain is hadees ko Imam Bazaar aur Abu Ya’ala ne Hazrat Ibne Masood ؓ se acchi sanad ke saath riwayat kiya hai.

## Ulama Ke Aqwaal

Imam Khataabi رحمہ اللہ kehte hain: “Kuch logo’n ne jaadu ka inkaar kiya hai aur uski haqeeqat ko baatil qaraar diya hai aur uska jawaab ya hai ke jaadu saabit aur haqeeqatan maujood hai uske suboot par arab, faaras, hind aur kuch rome ki aksar qaumo’n ka ittefaaq hai aur yehi qaume’n safha-e-hasti par basne waale logo’n mein afzal hain aur unhee’n mein ilm-o-hikmat ziyaada hai. Farman-e-Ilaahi hai:”

Wo Logo’n Ko Jaadu Sikhaate  
Hain. (Surah al-Baqara: 102)

يُعَلِّمُونَ النَّاسَ السِّحْرَ

“Aur usse panaah talab karne ka Allah Ta’ala ne hukum diya hai”:

Aur Girah (lagaa kar un) Mein  
Phoonkne Waaliyo’n Ke Shar Se  
(bhi). (Surah al-Falaq)

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

“Aur jaadu ke baare main Rasool Allah ﷺ ki ahadees saabit hain, jin ka inkaar wohi shakhs kar sakta hai jo dekhi hui cheezo’n aur badeehi<sup>86</sup> bato’n ko na maanta ho... so jaadu ki nafi karna jahaalat aur manfi karne waale par radd karna behoodgi aur fuzool kaam hai”. (Sharah as Sunnah: V12 P188)

Imam Qurtubi رحمہ اللہ ka kehna hai: “Ahlus Sunnah ka mazhab ye hai ke jaadu saabit aur fil-waaqe majuood hai, jabke motazala aur Imam Shafai رحمہ اللہ ke shagirdo’n mein se Abu Ishaq al Istabaadi ka mazhab ye hai ke jaadu haqeeqatan maujood nahi hai aur ye mahez ek (1) mulamma’-saazi<sup>87</sup> hai, haqeeqat par parda-poshi aur wahem-o-gumaan hai, aur shobada-baazi<sup>88</sup> ki qismo’n mein se ek (1) hai aur isi liye Allah Ta’ala ne bhi iske muta’alliq ye alfaaz istemaal kiye hain ke

<sup>86</sup> T: (تَبْدِي) Jis ke samajhne ya samjhaane mein ghaur-o-fikr na karna pade, yaqeeni, self-evident, apparent [Rekhta]

<sup>87</sup> T: (مُلَمَّع سَازِي) Banaawati kaam, plausible deception or imposture [Rekhta]

<sup>88</sup> T: (شُغْبَدَه بَازِي) Chalaaki, aiyyaari, shobada-baazi ka kaam ya pasha, fraud, deceit [Rekhta]

Unki Rassiyya'a'n Aur Lakdiyya'a'n  
Unke Jaadu Ke Zor Se Daud-bhaag  
Rahi Hain. (Surah Taha: 66)

يُخَيِّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

Yaane ke Hazrat Musa ؑ ko aise khayaal aaya ke jaadugaro'n ke phenke hue dande daod rahe hain aur you'n nahi farmaya ke wo fil-waaqe daod rahe the, aur isi tarah se farmaya:

Pas Jab Unho'n Ne Daala To (Surah al-Aaraaf: 116) سَحَرُوا أَعْيُنَ النَّاسِ .  
Logo'n Ki Nazar-bandi Kardi.

Phir Imam Qurtubi ؒ kehte hain: "In aayaat mein motazela waghaira ke liye koi daleel nahi hai, kyonke hame'n is baat se inkaar nahi ke khud takheel yaane kisi ko wahem-o-gumaan mein muftala kar dena bhi jaadu ka ek (1) hissa hai aur uske alaawa deegar aqali-o-naqli dala'ael se bhi jaadu kaa fil-waaqe maujood hona saabit hai, un mein se chand-ek ye hain":

Aur Us Cheez Ke Peeche Lag Gae (hazrat) Sulaiman  
Jise Shayateen (hazrat) Sulaiman  
Ki Hukumat Mein Padhte The. (Surah al-Baqara: 102) وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ  
سُلَيْمَانَ .

Is aayat mein Allah Ta'ala ne zikr farmaya hai ke wo jaadu ka ilm sikhaate the, chunache aala-e-jaadu haqeeqat mein maujood na hota to uski taaleem mumkin na hoti aur na hi Allah Ta'ala is baat ki khabar dete ke wo logo'n ko jaadu sikahte the.

Firaun ke bulaae hue jaadugaro'n ke mutalliq Allah Ta'ala farmate hain:

Wo Logo'n Ko Jaadu Sikhaate  
Hain. (Surah al-Aaraaf: 116) وَجَاءُوا بِسِحْرِ عَظِيمٍ .

Yaane wo azeem jaadu lekar aae.

Surah Falaq ke sabab-e-nuzool par mufasssireen ka ittefaaq hai ke ye Labeed bin Aasim ke jaadu ki wajah se naazil hui.

Saheehain (Bukhair-o-Muslim) mein Hazrat Ayesha ؓ se marwi hai ke yahoodiyo'n ke qabile-e-banu zareeq se talluq rakhne waale Labeed bin

Aasim ne Aap ﷺ par jaadu kar diya tha... aur us mein ye baat bhi maujood hai ke jab Aap ﷺ par kiye gaye jaadu ka asar khatam hua to Aap ﷺ ne farmaya tha: “إِنَّ اللَّهَ شَفَاعِي” *“Innallaha Shafaani”* aur shifa usi waqt hoti hai jab bimaari khatam hojaae, so isse saabit hua ke waaqiatan jaadu ka asar Aap ﷺ par hua tha.

Mazkoora aaayat-o-ahadees se jaadu ke fil-waaqe maujood hone ki yaqeeni aur qatai daleele’n hain aur isi par un ulama ka ittefaaq hai jinke ittefaaq ko ijma kehte hain, rahe motazala waghaira unki mukhalifat naqaabil-e-etebaar hai”.

Imam Qurtubi mazeed kehte hain: “Jaadu ka ilm mukhtalif zamaano mein muntashir raha hai log uske baare mein guftagu karte rahe hain, so ye koi nai cheez nahi hai aur sahaba-o-taabaeen-e-ikraam mein se kisi ek (1) se iska inkaar saabit nahi”. (Tafseer-e-Qurtubi: V2 P46)

Imam Maziri رحمه الله ka kehna hai: “Jaadu saabit aur fil-waaqe maujood hai aur jis par jaadu kiya jata hai us par uska asar hota hai aur kuch logo’n ka ye daawa bilkul ghalat hai ke jaadu haqeeqatan maujood nahi hai aur mahez wahem-o-gumaan hai. Kyouunke Allah Ta’ala ne Quran-e-Majeed mein zikr farmaya hai ke jaadu un cheezo’n mein se hai jin ka ilm baaqaaeda taur par sikhaaya jaata hai aur ye ke jaadu ki wajah se jaadugar kaafir hojaata hai aur ye ke jaadu karke miyaa’n-biwi ke darmiyaan judaai daali jaa sakti hai. Chunache ye saari baate’n kisi aisi cheez ke mutaalliq hi ho sakti hain jo fil-waaqe maujood ho aur Aap ﷺ par jaadu wali hadees mein zikr kiya gaya hai ke chand cheezo’n ko dafan kya gaya tha aur phir unhe’n nikaal diya gaya, to kya ye sab kuch jaadu ki haqeeqat ki daleel nahi hai? Aur ye baat aqalan baeed nahi hai ke baatil se muzaiyyan kiye hue kalaam ko bolte waqt ya chand cheezo’n ko aapas mein milaate waqt ya kuch taaqato’n ko ek-kattha karte waqt jis ka tareeq-e-kaar jaadugar ko hi maaloom hota hai, Allah Ta’ala kisi khilaaf-e-aadat kaam ko waaqe karde”.

“Aur ye baat to har shakhs ke mushahade mein maujood hai ke kuch cheeze’n insaan ki maut ka sabab ban jaati hain, masalan zeher waghair. Aur kuch cheeze’n insaan ko bimaar kar deti hain, masalan garam



dawaaiya'n. Aur kuch cheeze'n insaan ko tandrust banaadeti hain masalan wo dawaaiya'n jo bimaari ke ulat hoti hain. So is tarah ka mushahada karne waala aadmi is baat ko bhi aqalan baeed nahi samjahta ke jaadugar ko chand aise cheezo'n ka ilm ho jo maut ka sabab banti ho'n ya use aisa kalaam maaloom ho jo tabaah-kun saabit ho ya miyaa'n-biwi ke darmiyaan judaai daal deta ho". (Zaad-ul-Muslim: V4 P225)

Imam Nawawi ربه kehte hain: "Aur saheeh ye hai ke jaadu haqeeqatan maujood hai aur isi mauqaf ko aksar-o-beshtar ulama ne ikhteyar kiya hai aur kitab-o-sunnat se bhi yehi baat saabit hoti hai". (Fath-ul-Baari: V10 P 222)

Imam Ibne Qadaama ربه farmate hain: "Aur jaadu fil-waaqe maujood hai aur uski kai aqsaam hain wo jo ke maar deta hai, aur wo jo ke bimaar kar deta hai, aur wo jo ke qaavind ko biwi ke qareeb jane se rok deta hai, aur wo jo ke miyaa'n-biwi ke darmiyaan judaai daal deta hai, aur ye baat to logo'n ke yahaa'n mash-hoor hai ke jaadu ki wajah se shauhar apni biwi se jimaa karne par qaadir nahi hua, phir jab usse jaadu ka asar khatam ho jaata hai to wo jimaa karne ke qaabil ho jaata hai aur ye baat to tawaatur ki hadd tak pohonch chuki hai jis ka inkaar karna naamumkin hota hai aur is silsile mein jaadugaro'n ke qisse itni kasrat se maujood hain ke un sab ko jhoota qaraar dena naamumkin hai". (Al Mughnee: V10 P106)

Mazeed kehte hain: "Jaadu jhaad-phoonkne aur girhe'n lagaane ka naam hai, jis se dil-o-jaan par asar hota hai, bimaari ki shakl mein ya maut ki shakl mein, ya miyaa'n-biwi ke darmiyaan judaai ki shakl mein. Farmaan-e-Ilaahi hai:

Wo Log Un Dono Farishot'n Se  
Miyaa'n-biwi Ke Darmiyaan  
Judaai Daalne Wala Ilm Seekhne  
Lage. (Surah al-Baqara: 102)

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ

"Aur farmaya":

Aur Girah (lagaa kar un) Mein  
Phoonkne Waaliyo'n Ke Shar Se  
(bhi). (Surah Falaq)

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

“Yaane wo jaduagar aurate’n jo apne jaadu par girhe’n lagaati aur un par phoonk maarti hain unse teri panaah maangta hu’n”. So jaadu ki agar kuch haqeeqat na hoti to usse panah talab karne ka hukum na diya jaata”. (Fath-ul-Majeed P314)

Allama Ibne Qaiyyim ؒ farmate hain: “Farmaan-e-Ilaahi:



Aur Girah (lagaa kar un) Mein  
Phoonkne Waaliyo'n Ke Shar Se  
(bhi). (Surah Falaq)

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

“Aur hadees-e-Ayesha ؓ is baat ke daleel hai ke jaadu asar-andaaz hota hai aur waaqiatan maujood hai”. (Badaae al Fawaaed: V2 P227)


Imam Ibne Abi Izz Hanafi ؒ farmate hain: “Ulama ne haqeeqat-e-jaadu aur uski aqsaam mein ikhtelaf kiya hai un mein se aksar ye kehte hain ke jaadu kabhi jaadu kiye gae aadmi ki maut ka sababa banta hai aur kabhi uski bimaari ka”. (Sharah Aqeeda at Tahaawiya: P505)


## Teesra Hissa: Jaadu Ki Aqsaam

- Imam Raazi  ke nazdeek jaadu ki aqsaam
- Imam Raaghib  ke nazdeek jaadu ki aqsaam
- Aqsaam-e-Jaadu ki wazaahat.

### Imam Raazi ke nazdeek jaadu ki aqsaam

Imam Abdullah Raazi  kehte hain ke jaadu ki aath (8) qisme'n hain:

① Un logo'n ka jaadu jo saat (7) sitaaro'n ki pooja karte the aur ye aqeeda rakhte the ke yehi sitaare kaaenaat ke umoor ki tadbeer karte hain aur khair-o-shar ke maalik hai aur yehi wo log the jinki taraf Allah Ta'ala ne Hazrat Ibraheem  ko Nabi banaa kar bheja.

② Ishaab-e-Auhaam aur nufoos-e-qawiyya ka jaadu: Imam Raazi  ne is baat ki daleel ke wahem ki taaseer hoti hai, ye pesh ki hai ke darakht ka tanaa jab zameen par padaa ho to insaan us par chal satka hai, lekin agar usi tane ko kisi neher par pul bana kar gaad diya jae to wo uspar nahi chal sakta. Isi tarah doctoro'n ka is baat par ittefaaq hai ke jis shakhs ke naak se khoon beh raha ho wo surkh rang ki cheezo'n ki taraf na dekhe, aur jis shakhs ko mirgee ka daura pad gaya ho wo chamkeeli aur ghoomne wali cheezo'n ki taraf na dekhe, aur ye sab tassavvuraat sirf is liye ikhteyar kiye gaye hain ke insaani nafs fitri taur par in wahemo'n ko qubool kar leta hai.

③ Jaadu ki teesri qism ye hai ke ghatiya arwaah yaane shaitaan qism ke jinno'n se madad haasil karke jaadu ka amal kiya jae aur jinnat ko qaabu mein lana chand asaan kamo'n ki madad se mumkin hai jin mein kufr-o-shirk paya jaata ho.

④ Shobada-baazi aur chand kaam barq raftaari se karke logo'n ki aankho'n par jaadu karna, chunache ek (1) maahir shobada-baaz ek (1) amal karke logo'n ko apni taraf mutawajje kar deta hai aur jab log mukammal taur par apni nazre'n us amal par tikaae hue hote hain, achaanak aur intehaai tez raftaari ke saath wo ek (1) aur amal karta hai

jiski logo'n ko hargiz tawaqqo nahi hoti so wo hairaan reh jaate hain aur logo'n ki aisi hairaani mein wo apna kaam kar jaata hai.

⑤ Wo ajeeb-o-ghareeb cheeze'n jo baaz aalaat ki fitting se saamne aati hain, masalan wo bigul jo ek (1) ghod-sawaar ke hath mein hota hai aur waqfe-waqfe se khud ba khud bajta rehta ha. Aur isi tarah time piece waghaira hain jo waqt-e-muqarrara par khud ba khud bajne lag jaate hain. Imam Raazi likhte hain ke isko dar haqeeqat mein jaadu mein shumaar nahi karna chaahiye, kyouнке iska ek (1) khaas tareeq-e-kaar hota hai aur jo bhi use maaloom kar leta hai uske baad wo aisi cheezo'n ko ejaad kar sakta hai aur hamara khayaal bhi yehi hai ke sciency taraqqi ke baad is zamane mein to ye cheeze'n aam ho gai hain, lehaza ise jaadu ka hissa qaraar nahi diya jaa sakta.

⑥ Baaz dawaaiyo'n ke khawaas se madad lekhar ajeeb-o-ghareeb bimaariyou'n ke ilaaj dariyaaft karna.

⑦ Dil ki kamzori aur ye us waqt hoti hai jab koi jaadugar ye daawa karta hai ke use "Isme Azam" maaloom hai, jinn uski itaa-at karte hain aur uski har baat par amal karte hain. Uska ye dawa jab kamzor dil wala insaan sunta hai to use durust tasleem kar leta hai aur khwah ma khwah usse darne lag jaata hai isi haalat mein jaadugar jo chaahta hai, use kar-guzarne ki position mein aajata hai.

⑧ Chughal-khori karke logo'n mein nafrat ke jazbaat bhadka dena aur un mein se kuch ko apne qareeb kar lena aur un se apne matlab ka kaam nikaalna.


Haafiz Ibne Kaseer ؒ in aath (8) aqsaam ko zikr karne ke baad likhte hain: "In aqsaam mein se bohut saari qismo'n ko Imam Raazi ؒ ne fann-e-jaadu mein is liye shaamil kar diya hai ke unko samjhne ke liye intehaai bareek-been<sup>89</sup> aqal darkaar hoti hai aur seher arbi zaban mein har aisi

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<sup>89</sup> T: (باریک ہیں) Maamle ke har naazuk pehlu par ghaur-o-tehqeeq se nazar karne waala, discerning, intelligent [Rekhta]

cheez ko kaha jaata hai jo bareek ho aur uska sabab makhfi<sup>90</sup> ho". (Tafseer ibne Kaseer: V1 P147)



### Imam Raaghib ke Nazdeek Aqsaam-e-Jaadu:

Imam Raaghib  kehte hain: “‘Seher’ ka itlaaq kai maano’n par hota hai”:

- ① Jo lateef aur intehaai bareek ho aur lataafat aur baareeki ki wajah se us mein dhoka-dahi ka unsur<sup>91</sup> numaaya’n hota hai.
- ② Jo be-haqeeqat tawahhumaat<sup>92</sup> se waaqe ho.
- ③ Jo shaitaano’n ki madad-o-muaawanaat<sup>93</sup> se haasil ho.
- ④ Jo sitaaro’n ko mukhaatib karne se ho. (Al Mufardaat ar Raaghib (Seher))

### Aqsaam-e-Jaadu ke Mutalliq Ek (1) Wazaahat:

Imam Raazi aur Imam Raaghib ki taqsimaat-e-jaadu mein ghaur kiya jaae to maaloom hota hai ke unho’n ne fann-e-jaadu mein wo cheeze’n daakhil kar dee’n hain jinka jaadu se koi taalluq nahi hai aur uska sabab ye hai ke unho’n ne lafz-e-seher ke arbi zaban mein maane ko saamne rakha hai aur seher arbi mein har us be-parda cheez par bolte hain jo lateef ho aur uska sabab makhfi ho. Chunache unho’n ne nai-nai ejadaat aur haath ki safaai se baraamad hone waale umoor ko bhi jaadu mein shaamil kar diya hai aur isi tarah choghal-khori karke kaam nikalne ko bhi unho’n ne jaadu qaraar diya hai kyonke un sab ke asbaab makhfi hote hain aur un sab cheezo’n ka hamari bahes se koi taalluq nahi hai. Hamari guftagu ka daar-o-madaar sirf haqeeqi jaadu par hai jis mein jaadugar jinnaat aur shayateen ka sahaara leta hai.

Phir ek (1) aur haqeeqat ka bayan bhi zaroori hai aur wo ye hai ke Imam Raazi  aur Imam Raaghib  ne sitaaro’n ke zariye jaadu ka amal karne

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<sup>90</sup> T: (مُخْفَى) Chupa hua, phoshida, khufiya, hidden, concealed, secret [Rekhta]

<sup>91</sup> T: (عُنْصُر) Juz, hissa, factor, element [Rekhta]

<sup>92</sup> T: (تَوَهُّم) Tawahhum ki jamaa, wahem, waswase, shak, shubha, superstition, delusion [Rekhta]

<sup>93</sup> T: (مُعَاوَنَت) Madad, himaayat, taaheed [Rekhta]

ka zikr kiya hai, jabke hamara aqeeda ye hai ke sitaare Allah Ta'ala ki makhlooqaat mein se ek (1) makhlooq hain aur Allah hi ke ahkaamaat ke paaband hain aur na unki koi roohaniyat hai aur na taaseer hai.

Agar koi shakhs ye kahe ke kai jaadugar sitaaro'n ke naam lekar unse mukhaatib hote hue nazar aate hain aur uske baad unka jaadu mukammal hota hai. To iska jawab ye hai ke ye cheez jaadu ki taaseer ki wajah se nahi, shaitaano'n ki taaseer ki wajah se hoti hai kyoumke khud shaitaano'n ne jaadugaro'n ko ye taalimaat de rakhi hain ke wo sitaaro'n ko pukaara kare'n. Chunache wo jab aisa karte hain to khud shaitaan jaadu ke silsile mein unse ta-aawun<sup>94</sup> karte hain, lekin iska pataa jaadugaro'n ko nahi lagne dete, jaisa ke kaafir patthar se bane hue butho'n ko jab pukaarte the to shaitaan butho'n ke andar se unko jawab dete the aur kaafiro'n ko yaqeen ho jaata tha ke yehi buth unke maabood hain, halaanke haqeeqat mein aisa na tha. Ye to sirf shaitaano'n ki taraf se in kaafiro'n ko gumraah karne ka ek (1) tareeqa tha.

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<sup>94</sup> T: (تَعَاوُن) Ek-dooosre ki madad karna  
[Rekhta]

## Chautha Hissa: Jaadugar Jinno'n Ko Kaise Haazir Karta Hai?

Jaadugar aur shaitaano'n ke darmiyaan tae paane wala muaahada<sup>95</sup>:

Jaadugar aur shaitaan ke darmiyaan aksar-o-beshtar ek (1) muaahada tae pata hai, jiske mutaabiq jaadugar ko kuch shirkiya ya kufriya kaam chupkar ya alal-elan karna hote hain aur uske badle shaitaan ko jaadugar ki khidmat karna hoti hai ya uske liye khidmat-gaar muhaiyya karne hote hain, kyonke jis shaitaan ke saath jaadugar muaahada karta hai wo jinno'n aur shaitaano'n ke kisi ek (1) qabila ka sardar hota hai. Chunache wo apne qabila ke kisi bewaqoof ko ahkamaat jaari karta hai ke wo is jaadugar ka saath de aur uski har baat tasleem kare chaahe wo waqiaat ki khabre'n laane ka kahe, ya do (2) aadmiyo'n ke darmiyaan judaai daalne ya un mein mohabbat paida kar dene ka hukum de, ya khaavind ko uski biwi se alag kar dene ka order jari kare.<sup>96</sup>

Is tarah jaadugar us jinn ko apni pasand ke bure kaamo'n ke liye istemaal karte hai, agar jinn uski nafarmani kare to jaadugar uske qabile ke sardar se raabta karta hai aur mukhtalif tahaaef<sup>97</sup> pesh karta hai usko ye zaahir karta hai ke wo us sardar ki taazeem karta hai aur usi ko apna madadgaar tasawwur karta hai. Chunache wo sardar us jin ko saza deta hai aur use jaadugar ki khidmat karne ya uske liye khidmatgaar muhaiyya karne ka hukum saadir karta hai. Yehi wajah hai ke jaadugar aur uski khidmat ke liye muqarrar kiye gae us jinn ke darmiyaan nafarat hoti hai aur ye jinn khud jaadugar ko ya uske ghar walo'n ko pareshaan kiye rakhta hai. Chunache jaadugar hamesha sar-dard aur be-khwaabi<sup>98</sup> ka shikaar rehta hai aur raat ke waqt us par ghabraahat taari rehti hai, balke ghatya qism ke jaadugar to aulad se bhi mehroom ho jaate hain kyonke unke khidmatgaar jinn unki aulaad ko maa ke pet mein hi maar dete hain aur

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<sup>95</sup> T: (مُعَاهِدَة) Qaul-o-qaraar, contract, agreement [Rekhta]

<sup>96</sup> Mazeed tafseel ke liye is kitab ka chatta (6<sup>th</sup>) hissa dekhiye

<sup>97</sup> T: (تَحَائِف) Tohf, gifts, presents [Rekhta]

<sup>98</sup> T: (بے خوابی) Neend na aana [Rekhta]

ye baat khud jaadugar acchi tarah se jaante hain aur kai jaadugar to sirf is liye jaadu ka pesha chod dete hain unko aulaad ki nemat ataa ho.

Aur mujhe yaad hai ke maine ek (1) khatoon ka ilaaj kiya jis par jaadu kiya gaya tha, main ne us par jab Quran padha to

Jinn khatoon ki zaban se bola: “Main isse nahi nikal sakta”.

(Muallif): “Kyou?”

(Jinn): “Kyouнке mujhe dar hai ke jaadugar mujhe qatl kar dega”.

(Muallif): “Tum kisi aisi jagah par chale jaana jaha’n jaadugar tumhara pataa na chala sakey!”

(Jinn): “Wo mere peeche doosre jinno’n ko bhej kar mujhe pakadwa lega”.

(Muallif): “Agar tum Islam qubool karlo aur sacche dil se tauba karlo to main tumhe’n aisi Quraani Ayaat sikhla dunga jo tumhe’n kaafir jinno’n ke shar se bacha lengi”.

(Jinn): “Nahee’n, main hargiz Islam qubool nahi karunga aur isaai hi rahunga”.

(Muallif): “Chalo khair, deen mein jabr<sup>99</sup> nahi. Albatta is aurat se tumhara nikal jaana zaroori hai!”

(Jinn): “Main hargiz nahi niklunga”.

(Muallif): “Main tumhe’n nikaal dene ki taaqat rakhta hu’n (Allah ki madad ke saath) abhi main Quran padhunga aur tum jal jaaoge”. Phir maine use shadeed maara aur aakhir kaar kehne laga: “Main nikal jaaunga!”

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<sup>99</sup> T: (جَبْر) Zor, zabardasti, compulsion  
[Rekhta]



Aur is tarah wo *Alhamdulillah* us khatoon se nikal kar chala gaya aur ye baat yaqeeni hai ke jaadugar jis qadr ziyaada kufriya kaam karega jinn utna ziyaada uske ahkamaat ko maanenge aur badi tezi ke saath un par amal karenge aur wo jitna kam kufriya kamo'n ke qareeb jaaega, jinnaat uski baato'n par utna kam amal karenge.

### Jaadugar Jinno'n Ko Kaise Haazir Karta Hai

Iske bohot sare tareeqe hain aur har ek (1) mein shirk ya waazeh kufr maujood hota hai. Main yaha'n aath (8) tareeqe zikr karunga aur har tareeqe mein jis tarah se kufr-o-shirk maujood hota hai, uski wazaahat karunga. Albatta is zimn mein shadeed ikhtesaar karunga aur har tareeqe ki poori tafseelaat hargiz zikr nahi karunga taake koi shakhs use aazmaa na sakey:

Har tareeqe mein maujood kufr-o-shirk ki wazaahat karne ki zaroorat is liye pesh aai ke kai log quranaani ilaaj aur jaadu mein farq nahi kar paate, halaanke pehla imaani aur doosra shaitaani tareeqa-e-ilaaj hai aur is silsile mein mazeed ibhaam<sup>100</sup> us waqt paida ho jaata hai jab kai jaadugar apne kufriya taawizaat aahista awaaz mein aur Qurani aaayat oonchi awaaz mein padhte hain chunache mareez samajhta hai ke uska ilaaj Quran ke zariye ho raha hai, halaanke haqeeqatan aisa nahi hota...

Al gharz mera mundarja-zel tareeqe zikr karne ka maqsad ye hai ke mere musalman bhai gumrahi aur sharr ke raasto'n se bach jaae'n aur mujrim-pesha logo'n ka raasta khul kar saamne aajae.

### Pehla Tareeqa:

Jaadugar naapaki ki haalat mein 1 taareek kamre mein baith jaata hai, phir us mein aag jalaata hai aur us par ek (1) dhuni<sup>101</sup> ko rakh deta hai, agar uska maqsad nafrat paida karna ya miyaa'n-biwi mein judaai daalna ho to badboodaar dhuni aag par rakh deta hai aur agar uska maqsad

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<sup>100</sup> T: (اِيهام) Shak-o-shubha, confusion, ambiguity [Rekhta]

<sup>101</sup> T: (دُھنی) Khushboo ki ashiya jo aag par daali jaati hain, wo dhuaa'n jo kisi cheez ko aag par daalne se paida ho [Rekhta]

mohabbat paida karna ya jinn miyaa'n-biwi par jaadu kiya gaya tha aur wo ek-dosre ke qareeb nahi jaa sakte the, unse jaadu ke asar ko khatam karna ho to wo aag par khushboodaar dhuni rakhta hai, phir shirkiya taawizaat jo jaadugar ke khaas tilism hote hain, ko padhna shuroo karta hai aur jinno'n ko unke sardar ki qasam deta hai aur uska waasta de kar unse mukhtalif mutaalabaat karta hai.

Isi dauraan use kutte ke shakl mein, ya azdahe ke, ya kisi aur shakl mein ek (1) khayaali tasweer nazar aati hai jise wo apna maqsad poora karne ke ahkamaat jaari karta hai aur kabhi you'n bhi hota hai ke use koi cheez nazar nahi aati, balke uske kaano'n mein ek (1) makhsoos qism ki awaaz padti hai aur kabhi-kabhaar you'n bhi hota hai ke use koi awaaz bhi sunaai nahi deti aur use jis shakhs par jaadu karna hota hai uske baal ya uska koi kapda mangwaata hai jis se us shakhs ke paseene ki boo aarahi hoti hai... aur phir use jo kuch karna hota hai uske mutaalliq wo jinno'n ko hukum jaari kar deta hai.

Is tareeqe mein darj-e-zel baate'n numaya'n hain:

- Jinn taareek kamro'n ko pasand karte hain.
- Jinno'n ko aisi dhuni ki boo se ghiza milti hai jis par bismillah na padhee gae ho.
- Jinn naapaaki ko pasand karte hain aur shaitaan naapaak logo'n ke bilkul qareeb hote hain.

### Doosra Tareeqa:

Jaadugar koi parinda (faakhta waghaira) ya koi jaanwar (murghee waghaira) jinno'n ki bataai gai khaas shakl-o-surat ke mutaabiq mangwaata hai jiska rang ghaaliban<sup>102</sup> siyaah<sup>103</sup> hota hai kyouнке jinn siyaah rang ko doosre rango'n par fauqiyat<sup>104</sup> dete hain. Phir wo use

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<sup>102</sup> T: (غالباً) Bohot mumkin hai, shayad, most probably, mostly [Rekhta]

<sup>103</sup> T: (سياه) Kaala, black [Rekhta]

<sup>104</sup> T: (فَوْقِيَّت) Tarjeeh, afzaliyat, priority, superiority [Rekhta]

*Bismillah* padhe baghair zibah kar deta hai aur uska khoon mareez ke jism par milta hai, phir use khandaraat mein ya kooe'n mein ya ghair-abaad jagaho'n mein phenk deta hai jo ke umooman jinno'n ke ghar hote hain aur use un mein phenkte hue bhi *Bismillah* nahi padhta, phir apne ghar chala jaata hai aur shirkia taaweezat padhne ke baad jo caahata hai uska jinno'n ko hukum jaari kar deta hai.

*Mundarja-zel tareeqe mein 2 tarah se shirk paaya jaata hai:*

Tamaam ulama ka ittefaaq hai ke jinno'n ke liye jaanwar ko zibah karna haraam, balke shirk hai. Kyounke ye zibah lighair-illah<sup>105</sup> hai, chunache aise jaanwar ka gosht khaana bhi kisi musalman ke liye jaaez nahi hai che-jaaeke<sup>106</sup> use ghairullah ke liye zibah kiya jaae, jabke jaahil log aise naapaak fe'l<sup>107</sup> par zamaane mein aur har jagah par karte rehte hain.

Yahya bin Yahya kehte hain ke mujhe Wahab ne bayaan kiya hai ke kisi khaleefa-e-waqt ke daur mein ek (1) cashma dariyaaft hua, usne use aam logo'n ke liye khol dene ka irada kiya aur us par jinno'n ke liye jaanwar zibah kiye, taake jinn uska paani gehraai tak na pohonchaa-de'n, phir uska gosht logo'n ko khila diya, ye baat Imam Ibne Shihaab Zohri tak pohonchee to wo farmae lage: "Khabardaar! Zibah shuda jaandar haraam hai aur khalifa-e-waqt ne logo'n ko haraam khilaaya hai. Kyounke Rasool Allah ﷺ ne aise jaanwar ka gosht khaane se manaa farmaya hai jise jinno'n ke liye zibah kiya gaya ho". (Akaam al Marjaan: P78)

Aur Saheeh Muslim mein Hazrat Ali bin Abi Taalib ؓ se marwi ek (1) hadees mein aaya hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ki laanat ho us shakhs par jis ne ghairullah ke liye koi jaanwar zibah kiya*".

Shirkia Taawizaat jinhe'n jaadugar jinno'n ko haazir karne ke liye padhta hai, un mein waazeh taur par shirk maujood hota hai aur uski

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<sup>105</sup> T: Allah ke alaawa ke liye [RSB]

<sup>106</sup> T: (چه جائیکه) let alone that, ke alaawa [RSB]

<sup>107</sup> T: (فعل) Kaam, amal, act, work [Rekhta]

wazaahat Shaikhul Islam Ibne Taimiyya ﷺ ne apni kai kitaabo'n mein ki hai.

### Teesra Tareeqa:

Ye tareeqa jaadugaro'n mein intehaai ghatiya tareeqe ke taur par mashhoor hai aur is tareeqe ko apnaane waale jaadugar ki khidmat ke liye aur uske ahkamaat par amal karne ke liye shaitaano'n ka bohot badaa giroh uske paas maujood rehta hai, kyonke aisa jaadugar kufr-o-ilhaad ke etebaar se bohot badaa jaadugar tasawwur kiyaa jaata hai. Us par Allah Ta'ala ki laanat ho.

*Ye tareeqa mukhtasar taur par kuch you'n hai:* Jaadugar... uspar Allah ki dhero'n laanate'n ho'n. Quran-e-Majeed ko joota banaa kar apne qadmo'n mein pehen lete hai, phir bait-ul-khula mein jaakar kufriya tilismo'n ko padhta hai, phir baahar aakar apne kamre mein baith jaata hai aur jinno'n ko ahkamaat jaari karta hai, chunache jin bohot jaldi uski farmabardaari karte hain aur uske ahkamaat naafiz karte hain, kyonke wo mundarja baala tareeqe par amal karke kaafir aur shaitaano'n ka bhaai ban chuka hota hai, so ys par Allah Ta'ala ki laanat ho.

Yaad rahe ke aisa jaadugar mundarja baala kufriya kaam ke alaawa doosre bade-bade gunaho'n ka irtekaab bhi karta hai, masalan mahram aurato'n se zinaa karna, lawaatat karna aur deen-e-islam ko gaaliya'n bakna waghaira aur ye sab is liye karta hai ke taake shaitaan us par raazi ho jaae'n.

### Chautha Tareeqa:

Mal-oon jaadugar Quran-e-Majeed ki koi surah haiz ke khoon se ya kisi aur naapaak cheez se likhta hai phir shirkiya tilism padhta hai aur is tarah jinno'n ko apni farmabardaar ke liye haazir kar leta hai aur jo caahta hai uska unhe'n hukum de deta hai.

Is tareeqe main bhi kufr-e-sareeh maujood hai kyouнке Quran-e-Majeed ki ek (1) aayat ke saath istehza<sup>108</sup> karna bhi kufr hai, che-jaaeke use naapaak cheez ke saath likha jaaе.

#### Paanchwa Tareeqa:

Mal-oon jaadugar Quran-e-Majeed ki koi surah ulthe huroof mein likhta hai, phir shirkiya taaweez padh kar jinno'n ko haazir kar leta hai.

Ye tareeqa bhi haraam hai, kyouнке Quran-e-Majeed ko ulthe huroof mein likhna kufr aur shirkiya taawizaat ko padhna shirk hai.

#### Chatta (6<sup>th</sup>) Tareeqa:

Jaadugar ek (1) khaas sitaare ke tuloo hone ka intezaar karta hai aur jab tuloo hojaata hai to jaadugar usse mukhaatib hota hai. Phir jaadu waale wird padhta hai jin mein kufr aur shirk maujood hota hai, phir chand aisi harkate'n karta hai ke uske khayaal ke mutaabiq un harkato'n se us sitaare ki barakaat us par naazil hoti hain, halaanke haqeeqat mein wo apni un harakaat se us sitaare ki pooja kar raha hota hai aur jab wo ghairullah ki pooja shuru karta hai to shaitaan us mal-oon ke ahkamaat par labbaik kehte hain, jabke jaadugar ye samajhta hai ke us sitaare ne uski madad ki hai, halaanke sitaare ko to uski kisi harkat ka ilm hi nahi hota hai.

Aur jaadugar ye daawa karte hain ke mundarja-zel tareeqe se kiya gaya jaadu us waqt tak khatam nahi ho sakta jab tak ye sitaara dobaara tuloo na ho aur aise sitaare bi hain jo saal mein sirf ek (1) martaba tuloo hote hain, chunache wo saal bhar us sitaare ke tuloo hone ka intezaar karte hain, phir aise wird padhte hain jin mein us sitaare ko madad ke liye pukaara jata hai taake jaadu ka asar khatam ho jaaе. Behrehaal ye to

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<sup>108</sup> T: (استهزا) Tamaskhur, mazaakh udaana, contemptuous ridicule or mockery [Rekhta]

jaadugaro'n ka khayaal hai jabke Qurani ilaaj karne waale log us sitaare ka intezaar kiye baghair kisi bhee waqt us jaadu ko tod sakte hain.

Is tareeqe mein bhi shirk waazeh taur par maujood hai kyonke is mein ghiarullah ki taazeem aur ghairullah ki madad ke liye pukaarna jaise qabeeh fe'l maujood hain.

### Saatwaa'n Tareeqa:

Jaadugar ek (1) naa-baaligh bacche ko jo be-wazoo hota hai apne saamne bithaa leta hai, phir uski baae'n hatheli par ek (1) murabba<sup>109</sup> banaata hai aur uske ird-gird chaaro'n taraf jaadu waale tilism likhta hai. Phir uske bilkul darmiyaan mein tel<sup>110</sup> aur nelgo'n-patte<sup>111</sup> tel<sup>112</sup> aur raushnaai<sup>113</sup> rakh deta hai. Phir ek (1) lambe kaaghaz par mufrad<sup>114</sup> huroof ke saath jaadu waale chand tilism likhta hai aur use bacche ke chehre par rakh kar uske sar par topi pehnaa deta hai taake wo warqa na girne paae aur phir bacche ko ek (1) bhaari chaadar ke saath dhaanp deta hai.

Iske baad wo apne kufriya wird padhna shuroo kar deta hai, jabke bacche ko apni hatheli par dekhna hota hai. Halaanke andhere ki wajah se use kuch nazar nahi aaraha hota hai. Achaanak baccha mehsoos karta hai ke roshni pahil gai hai aur uski hatheli mein kuch shakle'n harkat karti hui nazar aati hain.

Chunaache jaadugar bacche se poochta hai: "Tum kya dekh rahe ho?"

Baccha jawaab deta hai: "Main apne saamne 1 aadmi ki shakl dekh raha hu'n".

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<sup>109</sup> T: (مُرَبَّع) Chaukor shakl, chaukor cheez jis ki lambaai-chaudaai baraabar ho, square [Rekhta]

<sup>110</sup> T: (تیل) Oil [RSB]

<sup>111</sup> T: (نیلگون) Neele rang ya aasmaani rang ke patte [RSB]

<sup>112</sup> T: (تیل) Oil [RSB]

<sup>113</sup> T: (روشنائی) Siyaahi, ink [Rekhta]

<sup>114</sup> T: (مُفْرَد) Alaahada, alag, tanha, separate alone [Rekhta]

Jaadugar bacche se kehta hai ke jis aadmi ki shakl tum dekh rahe ho use kaho ke jaadugar tum se ye-ye mutaalaba kar raha hai. So is tarah wo shakle'n jaadugar ke ahkamaat ke mutaabiq harkat mein aajaati hain.

Ye tareeqa umooman gumshuda cheezo'n ki talaash ke liye istemaal kiya jaata hai aur is mein jo kufr-o-shirk paaya jaata hai wo bilkul waazeh hai.

*Aathwa'an Tareeqa:*

Jaadugar mareez ke kapdo'n mein se koi ek (1) kapda masalan rumaal, pagdee, qamees waghaira jis se mareeq ke paseene ki boo aarahi ho, mangwaata hai, phir us kapde ke ek (1) kone ko girah lagaata hai aur uske saath hi chaar (4) ungliyo'n ke baraabar kapda mazbooti se pakad leta hai, phir oonchee awaaz ke saath Surah Kausar ya koi aur choti Surah padhta hai, uske baad aahista awaaz mein apne shirkiya wird padhta hai aur phir jinno'n se mukhaatib hote hue kehta hai: "Agar is mareez ke marz ka sabab jinn hain to kapde ko chota kardo, aur agar ise nazr lag gae hai to ise lamba kardo, aur agar ise koi doosri bimaari hai to is kapde ko itna rehne do jitna is waqt hai".

Phir wo us chaar (4) ungliyo'n ke baraabar kapde ko dobara naapta hai, agar wo chaar (4) ungliyo'n se badaa ho chuka ho to mareez se kehta hai ke tumhe'n nazar lag gee hai aur agar wo kapda chaar (4) ungliyo'n se chota ho chuka ho to mareez se kehta hai ke tum aaseb-zadaa ho aur agar wo kapda chaar (4) ungliyo'n ke baraabar hi ho to use kehta hai ke tumhe'n koi bimaari hai lehaaza tum doctor ke paas jaao.

*Is tareeqe mein 3 baate'n qaabil-e-mulaahaza hain:*

① Mareez ko dhoka diya jaata hai, chunache wo samajhta hai ke uska ilaaj Quran ke zariya ho raha hai. Jabke haqeeqat mein aisa nahi hota, balke uske ilaaj ka asal raaz un shirkiya wardo'n mein hota hai, jinhe'n jaadugar aahista awaaz mein padhta hai.

② Is tareeqe mein jinno'n ko madad ke liye pukaara jaata hai, jo ke shirk hai.

③ Jinn aksar-o-beshtar jhoot bolte hain aur khud jaadugar ko maaloom nahi hota ke ye jinn saccha hai ya jhoota. So uski baat par kis tarah etemaad kiya jaa sakta hai? Aur ham ne khud kai jaadugaro'n ka tajruba kiya hai. Un mein sacche kam aur jhoote ziyaada the aur kai mareez hamaare paas aakar bataate hain ke jaadugar ke kehne ke mutaabiq unhe'n nazar lag gae hai. Phir ham jab in par Quran-e-Majeed padhte to maaloom hota hai ke un par jinno'n ka asar hai, nazar nahi lagi. So is tarah se unka jhoot saabit hojaata hai.

Mundarja baala 8 tareeqe bhi hosakte hain jo ke mujhe maaloom nahi hain.

### Jaadugar ko Pehchaanne Ki Nishaaniya'n:

Mundarja-zel alamaat mein se koi ek (1) alaamaat agar kisi ilaaj karne waale shakhs ke andar paai jaati ho to yaqeen kar lena chaahiye ke ye jaadugar hai.

① Jaadugar mareez se uska aur uski maa ka naam poochta hai.

② Jaadugar mareez ke kapdo'n mein se koi kapda masalan qamees, topi, rumaal waghaira mangwaata hai.

③ Jaadugar kabhi koi jaanwar bhi talab kar leta hai jise wo *Bismillah* padhe baghair zibah karta hai, phir uska khoon mareez ke jism par malta hai aur phir use ghair-abaad jagah par phenk deta hai.

④ Jaadu waale tilism ko likhna.

⑤ Jaadu waale tilism ko padhna jo ke kisi aam aadmi ko samajh boojh se baalaatar hota hai.

⑥ Mareez ko aisa hijaab dena jis mein murbba-aat<sup>115</sup> (dabbe) bane hue ho'n aur unke andar chand huroof ya number likhe hue ho'n.

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<sup>115</sup> T: (مُرَبَّعَات) Dabbe, square [RSB]



⑦ Mareez ko ye hukum dena ke wo logo'n se alag thalag hokar ek (1) muayyana<sup>116</sup> muddat ke liye kisi aise kamre mein chala jaae jaha'n sooraj ki raushnee na pohonchti ho.

⑧ Mareez se kabhi is baat ka mutaalaba karna ke wo ek (1) muayyana muddat ke liye jo ke umooman chaalis (40) din hoti hai, paani ko haath na lagaae. Aur ye alaamat is baat ki daleel hoti hai ke ye jaadugar jis jinn se khidmat leta hai, wo Isaai<sup>117</sup> hai.

⑨ Mareez ko kuch aisi cheeze'n dena jinhe'n zameen mein dafan karna hota hai.

⑩ Mareez ko kuch aise kaaghaz dena jinhe'n jalaa kar unke dhue'n se dhuni leni hoti hai.

⑪ Aise kalaam ke saath badd-badaana jise samjha na jaa sakey.

⑫ Jaadugar kabhi mareez ko uska naam, uske shaher ka naam aur jis wajah se wo uske paas aata hai, uske mutaalliq aate hi use bataa deta hai.

⑬ Jaadugar mareez ko ek (1) kaaghaz mein ya paki hui mitti ki plate mein chand huroof likh kar deta hai, jinhe'n paani mein mila kar mareez ko peena hota hai.

Aapko agar in alamaat mein se koi 1 alaamat kisi shakhs mein maujood nazar aae aur yaqeen ho jaae ke ye jaadugar hai to uske paas mat jaae'n warna aap par Rasool Allah ﷺ ka ye farman saadiq aajaaega: *"Jo aadmi kisi nujoomi ke paas aaya, phir uski baato'n ki tasdeeq ki to usne Muhammad ﷺ par naazil kiye gae deen se kufr kiya"*.<sup>118</sup>

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<sup>116</sup> T: (مُعَيَّنَةً) Tae-shuda, muqarrara, fixed [Rekhta]

<sup>117</sup> T: Christian [RSB]

<sup>118</sup> Ye Hadees apne shawaahid ke etebaar se hasan darje ki hai, ise Bazaar, Ahmad aur Haakim ne riwayat kiya hai dekhiye Saheeh al Jaame 5939

# Paanchwa Hissa: Shariyat-e-Islamia Mein Jaadu Ka Hukum

## Jaadu Seekhne Ka Sharai Hukum

- Jaadugar Ke Mutaalliq Sharai Faisla
- Ahle Kitaab Ke Jaadugar Ke Mutaalliq Sharai Hukum
- Kya Jaadugar Ko Jaadu Se Toda Jaa Sakta Hai?
- Jaadu, Karaamat aur Mo'jjaze Mein Farq

## Shariyat Mein Jaadugar Ke Mutaalliq Faisla

Imam Maalik رحمہ اللہ farmate hain: “Jaadugar jo jaadu ka amal karta ho aur kisi ne us par jaadu ka amal na kiya ho, uski misaal us shakhs ki hai jiske baare mein Allah Ta’ala ne Quran-e-Majeed mein farmaya”:

So Meri Raae Ye Hai Ke Wo Jab  
Jaadu Ka Amal Kare To Use Qatl  
Kar diya Jaae.

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ  
مِنْ خَلَاقٍ

(Surah al-Baqara: 102, Muwatta Imam Maalik: Kitab-ul-A’aqool Baab Maa-Jaah Fee Gheelata  
Was Sihhr: H628)

Imam Ibne Qadaama رحمہ اللہ farmate hain: “Jaadugar ki hadd<sup>119</sup> qatl hai aur ye Hazrat Umar, Uthman, Ibne Umar, Hafsa, Jundbuddin Abdullah, Jundub bin Kaab, Qais Bin Saad, Umar bin Abdullah رحمہ اللہ se marvi hai aur yehi mazhab Imam Abu Hanifa رحمہ اللہ aur Imam Maalik رحمہ اللہ ka hai”.

Imam Qurtubi رحمہ اللہ farmate hain: “Muslim jaadugar aur dhimmi<sup>120</sup> jaadugar ke mutaalliq fuqaha ke darmiyaan ikhtelaaf paaya jaata hai. Chunache Imam Maalik رحمہ اللہ ka mazhab hai ke muslim jaadugar jab az-khud aise kalaam se jaadu kare jis mein kufr paaya jaata ho use tauba ka mauqa diye baghair qatl kar diya jaae aur uski tauba qubool na ki jaae.

<sup>119</sup> T: (خُدْ) Wo saza jo shariyat-e-islam ke mutaabiq di jaae [Rekhta]

<sup>120</sup> T: (ذِي) Wo mushrik ya ahle kitaab jo islaami hukumat ki amaan mein rehta ho

aur usne shart-e-zimma (jiziy) ko qubool kar liya ho [Rekhta]

Kyounke jaadu ka amal aisa hai jise wo khufiya taur par sar-anjam deta hai, jaisa ke zindeeq aur zaani apna kaam khufiya taur par karte hain. Aur isi liye bhi ke Allah ne jaadu ko kufr kaha hai:

Wo Dono Kisi Bhi Shakhs Ko Us Waqt Tak Nahi Sikhaate The, Jab Tak Ye Na Keh De'n Ke Ham To Ek (1) Aazmaaesh Hain, Tu Kufr Na Kar. (Surah Baqara: 102)

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ.

“Aur yehi mazhab Imam Ahmad bin Hambal, Abu Thur, Ishaq aur Imam Shafai <sup>121</sup> aur Imam Abu Hanifa <sup>122</sup> ka hai”. (Tafseer al Qurtub: V2 P48)

Imam Ibne Munzir <sup>123</sup> farmate hain: “Koi shakhs jab is baat ka eteraaf karle ke usne aise kalaam ke saath jaadu kiya hai jis mein kufr paaya jaata hai aur wo usse tauba nahi karta to use qatl kar dena waajib hoga. Aur isi tarah agar daleel se ye baat saabit ho jaae ke us ne waaqiatan kufriya kalaam ke saath jaadu ka amal kiya hai to use qatl kar dena zaroori hoga”.

“Aur agar usne aise kalaam ke saath jaadu kiya ho jis mein kufr nahi paaya jaata to use qatl karna jaez nahi hoga. Haa'n jaadugar ne jaadu ka amal karke jaan boojh kar doosre shakhs ko aisa nuqsan pohanchaya jis se qisaas waajib ho jaata hai. To usse qisaas liya jaaega aur agar us nuqsan se qisaas laazim nahi aata to usse diyyat<sup>122</sup> wasool ki jaaegi”. (Tafseer al Qurtubi: V2 P48)

Imam ibne Kaseer <sup>124</sup> farmate hain: “Allah Ta'ala ke is farmaan:

<sup>121</sup> Imam Qurtubi ne Imam Shafai ka yehi maslak bayan kiya hai jabke unka mash-hoor maslak ye hai ke jaadugar ko mahez jaadu ki wajah se qatl na kiya jaae, haa'n agar wo jaadu karke kisi ko qatl karta hai to use qisaasan qatl kar diya jaae. Qisaas (قصاص) = (Islami sharai qanoon) Jaan ke badle jaan, khoon ke ewaz khoon

lena, badla, punishment for murder [Rekhta]

<sup>122</sup> T: (دِيَت) Wo raqm ya shae jo khoon-bahaa ke taur par maqtool ke waariso'n ko di jaae, compensation for killing or murder, blood money [Rekhta]

Aur Agar Ye Log Saaheb-e-Imaan,  
Muttaqi Ban Jaate To Allah Ta'ala  
Ki Taraf Se Behtareen Sawaab  
Unhe'n Milta, Agar Ye Jaante  
Hote. (Surah al-Baqara: 103)

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ  
خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ

“Se un ulamaa ne daleel li hai jo jaadugar ko kaafir kehte hain aur wo hain Imam Ahmad bin Hambal, Salaf-o-Saleheen ke ek (1) giroh, jabke Imam Shafai aur Imam Ahmad (doosri riwayat ke mutaabiq) kehte hain ke jaadugar kaafir to nahi hota, albatta waajib-ul-qatl hota hai. Bajaanah bin Obaida se riwaayat hai ke Hazrat Umar bin Khattab ne apne aamileen ko khat likha tha ke har jaadugar mard-o-aurat ko qatl kardo, chunache ham ne 3 jaadugaro'n ko qatl kiya. Ye athar<sup>123</sup> Saheeh Bukhari mein marwi hai. (Bukhari: V6 P257) Aur isi tarah Ummul Momineen Hazrat Hafsa ؓ ke mutaalliq bhi ye marwi hai ke ek (1) laundi ne un par jaadu kar diya to unho'n ne use qatl kar dene ka hukum diya aur Imam Ahmad ؓ kehte hain ke jaadugar ko qatl kar dena 3 Sahaba Ikraam ؓ se saheeh saabit hai”. (Tafseer ibne Kaseer: V1 P144)

Haafiz ibne Hajar ؓ kehte hain: “Imam Maalik ؓ ka maslak ye hai ke jaadugar ka hukum zindeeq ke hukum jaisa hai, lehaza agar uska jaadu karna saabit ho jae to uski tauba qubool nahi ki jaaegi aur use qatl kar diya jaaega aur yehi mazhab Imam Ahmad ؓ ka bhi hai. Jabke Imam Shafai ؓ kehte hain: Sirf suboot se use qatl nahi kiyaa jaaega, haa'n agar wo eteraaf karle ke usne jaadu karke kisi ko qatl kiya hai, use bhi qatl kar diya jaaega”. (Fath-ul-Baari: V10 P236)

### Khulaasa-e-Kalaam

Mundarja Baala aqwaal-e-ulama-o-aimma se maaloom hua ke aksar ulama jaadugar ko qatl kar dene ka hukum dete hain jabke Imam Shafai

<sup>123</sup> T: (أثر) Hadees, kisi sahaabi ya taabai ka qaul ya fe'I [Rekhta]

☞ sirf us shakl mein uske qatl ke qaael hain jab wo jaadugar ke kisi azeez ko qatl karde, to usko bhi qisaasan qatl kar diya jaaega.

### Ahle Kitaab Ke Jaadugar Ka Hukum

Imam Abu Hanifa ☞ kehte hain ke saahir-e-ahle-kitab<sup>124</sup> bhi waajib-ul-qatl hai, kyonke ek (1) to is silsile mein waarid ahaadess tamaam jaadugaro'n ko shaamil hain, jin mein ahle-kitaab ke jaadugar bhi aajaate hain doosra is liye ke jaadu ek (1) aisa jurm hai jis se qatl-e-muslim laazim aata hai aur jis tarah qatl-e-muslim ke badle mein dhimmi ko qatl kar diya jaata hai, usi tarah jaadu ke badle mein bhi use qatl kar diya jaaega. (Al Mughnee: V10 P115)

Imam Maalik ☞ kehte hain ke saahir-e-ahle-kitaab waajib-ul-qatl nahi hai, illa ye ke wo jaadu ke amal se kisi ko qatl karde to use bhi qatl kar diyaa jaaega. (Fath-ul-Baari: V10 P236)

Imam Shafai ☞ ka maslak bhi wahee hai jo Imam Maalik ☞ ka hai. (Fath-ul-Baari: V10 P236)

Imam Ibne Qadaama ☞ ne bhi Imam Maalik ☞ aur Imam Shafai ☞ ke mazhab ki taa'eed ki hai, nez kehte hain ke Rasool Allah ﷺ ne Labeed bin Aasim ko qatl nahi kiya tha, halaanke usne Aap ﷺ par jaadu kiya tha. So saahir-e-ahle-kitaab waajib-ul-qatl nahi, lekin agar jaadu ke amal se koi aadmi qatl ho jaata hai to use qisaas ke taur par qatl kar diya jaaega aur is baat ki doosri daleel ye hai ke ahle-kitab ko shirk ki wajah se qatl nahi kiya jaata halaanke shirk jaadu se badaa jurm hai to jaadu ke jurm par bhi saahir-e-ahle-kitab waajib-ul-qatl nahi hoga. (Al Mughnee: V10 P115)

### Kya Jaadu Ka Ilaaj Jaadu Se Kiya Jaa-Sakta Hai?

Imam Ibne Qadaama ☞ kehte hain: "Jaadu ka tod agar Quran se kiya jaae ya zikr-azkaar se ya aise kalaam se kya jaae jis mein shar-an<sup>125</sup> koi qabaahat na ho to aisa karne mein koi harj nahi hai aur agar jaadu ka

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<sup>124</sup> T: A magician that is a christian or a jew  
[Rekhta]

<sup>125</sup> T: (شَرْعاً) Islami shariyat ki roo se,  
according to Islamic law [Rekhta]

ilaaaj jaadu se kiya jaae to is baare mein Ahmad bin Hambal ؓ ne tawaqquf<sup>126</sup> kiya hai”. (Al Mughnee: V10 P114)

Haafiz ibne Hajar ؓ kehte hain: “Rasool Allah ﷺ ka ye farmaan:

Jaadu ka tod shaitaani amal hai.

النَّشْرَةُ مِنْ عَمَلِ الشَّيْطَانِ

(Musnad Ahmad; Abu Dawood; Haafiz Ibne Hajar ne iski sanad to Saheeh qaraar diya hai Al Fath-ul-Baari: V10 P233)

Is baat ki taraf ishaara karta hai ke jaadu ka ilaaaj agar khair ki niyyat se hota to durust hoga warna durust nahi hoga.

Ham Samajhte hain ke Jaadu ke ilaaaj ki 2 qisme’n hain:

① Jaaez ilaaaj jo ke Quran-e-Majeed aur masnoon azkaar aur duaon se hota hai.

② Najaaez ilaaaj jo ke shaitaano’n ka taqarrub haasil karke aur unhe’n madad ke liye pukaar karke jaadu hi ke zariye hota hai aur yehi ilaaaj Rasool Allah ﷺ ki mazkoora hadees se muraad hai aur aisa ilaaaj kis tarh se durust ho sakta hai jabke Rasool Allah ﷺ ne jaadugaron ke paas jaane se roka hai aur unki baaton ki tasdeeq karne ko kufr qaraar diya hai!!.

Imam Ibne Qaiyyim ؓ ne bhi jaadu ke ilaaaj ki yehi 2 qisme’n zikr ki hain aur un mein se pehli ko jaaez aur doosri ko najaaez qaraar diya hai.

### Kya Jaadu Ka Ilm Seekhna Durust Hai?

Haafiz ibne Hajar ؓ kehte hain: “Allah Ta’ala ke is farmaan”:

Ham To Ek (1) Aamaaesh Hain, Tu  
Kufr Na Kar. (Surah Baqara: 102)

إِنَّمَا نَحْنُ وَفِتْنَةٌ فَلَا تَكْفُرْ

“Mein is baat ki daleel hai ke jaadu ka ilm seekhna kufr hai”. (Fath-ul-Baari V10 P225)

Ibne Qadaama ؓ ka kehna hai ke: “Jaadu seekhna aur sikhaana haraam hai aur is mein ahle ilm ke darmiyaan koi ikhtelaf nahi hai. So use

<sup>126</sup> T: (تَوَقُّفٌ) Taakheer, hesitate [Urduinc]

seekhne aur us par amal karne se aadmi kaafir ho jaata hai kwaah wo uski tehreem<sup>127</sup> ka aqeeda rakhe ya abaahat<sup>128</sup> ka". (Al Mughni: V10 P106)

Abu Abdullah Raazi رضى الله عنه kehte hain: "Jaadu ka ilm bura hai na mamnoo hai aur is par muhaqqiq ulama ka ittefaaq hai. Kyounke ek (1) to ilm ba-zaat-e-khud muazzaz hai. Allah Ta'ala la farman hai:

Keh Deejiye: Kya Aalim Aur Jaahil قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ  
Baraabar Hote Hain? (Surah Az Zumar: 9)

"Aur doosra is liye ke agar jaadu ka ilm haasil karna durust na hoga to us mein aur mo'jjaze mein farq karna naa mumkin hota, so in dono mein farq karne ke liye jaadu ka ilm seekhna wajib hai aur jo cheez wajib hoti wo haraam aur buri kaise ho sakti hai?". (Tafseer Ibne Kaseer: V1 P145)

Hafiz Ibne Kaseer رحمه الله Imam Raazi ke maslak-e-mazkoor ki tardeed mein likhte hain: "Raazi ka kalaam darj-e-zel kai ibaraat se qaabil-e-muakhaza<sup>129</sup> hai":

"Unka ye kehna ke jaadu ka ilm haasil karna buraa nahi, to isse unki muraad agar ye hai ke jaadu ka ilm haasil karna aqalan bura nahi to unke mukhaalif motazala is baat se inkaar karte hain aur agar unki muraad ye hai ke jaadu seekhna shar-an<sup>130</sup> buraa nahi, to is aayat:

Aur Us Cheez Ke Peech Lag Gae, وَأَتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ  
Jise Shayateen (Hazrat) Sulaiman سُلَيْمَانَ...  
Ki Hukumat Mein Padhte The. (Surah al-Baqara: 102)

"mein jaadu seekhne ko buraa qaraar diya gaya hai, nez Saheeh Muslim mein Rasool Allah ﷺ ka farman you'n marvi hai: "*Jo bhi kisi jaadugar ya*

<sup>127</sup> T: (تَحْرِيم) Haraam karna, naajaaez thehraana, haraam hona, forbidding, prohibition [Rekhta]

<sup>128</sup> T: (إِبَاحَةٌ) Sharai ijaaizat, kisi cheez ka shariyat mein jaaez, mubaah, halaal hona, jawaaz, ijaaizat, permissibility [Rekhta]

<sup>129</sup> T: (مُؤَاخَذَةٌ) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, accountability [Rekhta]

<sup>130</sup> T: (شَرْعًا) Islami shariyat ki roo se, according to Islamic law [Rekhta]

*nujoomi ke paas aaya us ne Shariyat-e-Muhammadiya se kufr kiya". Aur sunan-e-Arba'a mein Aap ﷺ ka doosra farmaan you'n aata hai: "Jis ne girah baandhi aur phir us mein jhaad-phoonk ki to goya usne jaadu kiya".*

"Unka ye kehna ke jaadu seekhna mamnool bhi nahi aur us par muhaqqiq ulama ka ittefaaq hai to mazkoora aayat aur hadees ki maujoodgi mein ye mamnool kaise nahi hoga? Aur muhaqqiq ulama ka ittefaaq to tab ho jab is silsile mein unki ibaaraat maujood ho'n, kaha'n hain wo ibaaraat?"

Ayat

Keh Deejiye: Kya Aalim Aur Jaahil  
Baraabar Hote Hain? (Surah az-  
Zumar: 9)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا  
يَعْلَمُونَ

"mein jaadu ke ilm ko daakhil karna bhi durust nahi hai, kyonke is mein sirf ilm-e-sharai rakhne waale ulama ki taareef ki gai hai".

Ye kehna ke "Jaadu aur Mo'jiza ke darmiyaan farq karne ke liye ilm-e-jaadu haasil karna wajib hai", kaise durust ho sakta hai. Jabke Sahaba Ikram ﷺ Ta'abaeen ﷺ aur Aemma Ikram ﷺ jaadu ka ilm na rakhne ke bawajood mo'jizaat ko jaante the aur un mein aur jaadu mein farq kar lete the". (Tafseer Ibne Kaseer: V1 P145)

Abul Hayyaan "Al Bahar-ul-Muheet" mein kehte hain: "Jaadu ka ilm agar aisa ho ke us mein sitaare aur shayateen jaise ghairullah ki taazeem ho aur unki taraf aise kaam mansoob kiye jaa'e'n jinhe'n sirf Allah Ta'ala hi kar sakta hai to aisa ilm haasil karna bilaa ijmaa kufr hai aur isi tarah agar us ilm ke zariye qatl karna aur khavind biwi aur dosto'n ke darmiyaan judaai daalna maqsood ho tab bhi use haasil karna qat-an durust nahi hoga aur agar jaadu ka ilm wahem, fareb aur shobada-baazi ki qisam se ho to bhi use nahi seekhna chaahiye kyonke ye baatil ka ek (1) hissa hai aur uske zariye khel tamaasha aur logo'n ka dil behlana maqsood ho tab bhi use seekhna makrooh hai". (Rawaae-ul-Bayaan: V1 P85)



## Jaadu, Karamaat aur Moa'ajaza mein Farq

Imam al Maziri ﷺ iski wazaahat karte hue likhte hain: “Jaadu karne ke liye jaadugar ko chand aqwaal-o-af-aal sar-anjaam dena padte hain, jabke karaamat mein iski zaroorat nahi hoti, balke wo ittefaaqan waaqe ho jaati hai aur rahaa mo'jiza to us mein ba-qaaeda challenge hota hai jo ke karaamat mein nahi hota”. (Fath-ul-Baari: V10 P223)

Hafiz ibn Hajar ﷺ kehte hain: “Imam-ul-Harmain ne is baat par ittefaaq naqal kiya hai ke jaadu faasiq-o-faajir aadmi karta hai aur karaamat faasiq se zaahir nahi hoti, so jis aadmi se koi khilaaf-e-aadat kaam waaqe ho uski haalat ko dekhna chaahiye, agar wo deen ka paaband aur kabeera gunaho'n se parhez karne waala ho to uske hatho'n khilaaf-e-waaqe hone wala kaam karaamat samajhna chaahiye aur agar wo aisa nahi hai to use jaadu tasawwur karna chaahiye. Kyounke wo yaqeenan shaitaano'n ki madad se wuqoo-pazeer hua<sup>131</sup> hai”. (Fath-ul-Baari: V10 P223)

Tambeeh:

Baaz auqaat you'n bhi hota hai ke ek (1) aadmi jaadugar nahi hota aur na use jaadu ke mutaalliq kuch maaloom hota hai aur wo baaz kabira guanho'n ka irtekaab bhi karta hai lekin iske bawajodd uske haatho'n bhi kai khilaaf-e-aadat kaam ho jaate hain aur aisa shakhs ya to ahle bidat mein se hota hai ya qabro'n ke pujariyo'n mein se. So uske baare mein bhi yehi kaha jaaega ke shaitaano'n ne uski madad ki hai taake log uski bidaat ki pairawee na kare'n aur sunnat-e-nabawiya ko na chode'n. Aur ye baat khaas taur par soofiya mein paai jaati hai.

## Chatta (6<sup>th</sup>) Hissa: Jaadu Ka Tod

Is hisse mein ham jaadu ki aqsaam ke baare mein guftagu karenge aur ye waazeh karenge ke jaadu kis tarah asar andaaz hota hai aur Quran-o-

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<sup>131</sup> T: (وُقُوعٌ يَذِيرٌ بُونَا) Amal mein laana, zahoor mein aana, waaqe hona, (waaqia) pesh aana, sarzad hona [Rekhta]

Sunnat se uska ilaaj kya hai? Lekin isse pehle ek (1) tambeeh karna zaroori hai aur wo ye hai ke aapko is kitaab mein jaadu ke ilaaj se mutaalliq kuch aisi cheeze'n nazar aaengi jo Rasool Allah ﷺ se nass-ann<sup>132</sup> to saabit nahi hain, lekin un umoomi qawaaed ke tahat aajaati hain, jo Quran or Sunnat se saabit hain. Masalan, aap paaenge ke Quran-e-Majeed ki ek (1) aayat ya mukhtalif surah ki kai aaayat ko ilaaj mein zikr kiya gaya hai, to ye cheez Allah Ta'ala ke is farman ke tahat aajaati hai:

Aur Ham Ne Quran-e-Majeed Ko وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
 Utaara Jo Ke Momino'n Ke Liye  
 Shifa Aur Rahmat Hai. لِّلْمُؤْمِنِينَ. (Surah al-Isra: 82)

Chand ulama ka kehna hai ke is shifaa se muraad maanavi shifa yaane shak, shirk aur fiskh-o-fujoor se shifa hai aur aksar ulama kehte hain ke is shifaa se muraad maaanavi<sup>133</sup> aur hissi<sup>134</sup> dono hai aur is silsile mein sab se ahem daleel Hazrat Ayesha ؓ ki hadees hai jis mein aata hai ke ek (1) martaba Rasool Allah ﷺ unke paas aae to ek (1) aurat par dam kar rahi thee'n, to Aap ﷺ ne farmaya:

Iska ilaaj Quran-e-Majeed se عَالِجِيهَا بِكِتَابِ اللَّهِ.  
 karo. (Silsila Ahadees us Saheeha by Albani:  
 H1931)

Aur agar aap is hadees mein ghaur kare'n to aapko maaloom hoga ke Aap ﷺ ne pori kitabullah (Quran-e-Majeed) ko ilaaj qaraar diya hai aur uski kisi aayat ya surah ki takhsees nahi farmaai. So poora Quran shifa hai aur ham ne khud kai baar tajarba kiya hai ke Quran-e-Majeed na sirf jaadu, hasad aur aaseb-zadah ka ilaaj hai, blake us mein jismaani bimaariyo'n ka ilaaj bhi hai.

<sup>132</sup> T: (نَصًّا) Quran-o-hadees se, az-roo-e-sharaa, hukum-e-qatai ki roo se [Rekhta]

<sup>133</sup> T: (مَعْنَوِي) Asli, waaqai, haqiqi, inner, spiritual [Rekhta]

<sup>134</sup> T: (جِسْمِي) (Wo cheez) jo zaahiri hawaas se dariyaافت ho sake [Rekhta]

Agar koi shakhs eteraaz kare aur kahe ke aayat ke liye khaas daleel ka hona zaroori hai, jis se ye saabit ho ke Aap ﷺ ne falaa'n marz ka ilaaj falaa'n aayat ke saath kiya tha to us shakhs se ham guzarish karenge ke Aap ﷺ ne is silsile mein ek (1) aam qaaeda waza'<sup>135</sup> kar diya hai jo Saheeh Muslim ki ek (1) hadees mein mazkoor hai. Us mein aata hai ke chand logo'n ne Aap ﷺ se guzarish ki ke ham jaahiliyyat ke daur mein damm waghaira kiya karte the, to Aap ﷺ ne farmaya:

Apne damm waghaira mujh par  
 pesh karo aur har aisa damm  
 durust hai jis mein shirk na paaya (Muslim: Kitaabus Salaam: V14. تَكُنْ شِرْكًا.  
 jaata ho. P187)

So is hadees se maaloom hua ke Quran, Sunnat, Duao'n aur Azkaar se aur hatta ke jaahiliyyat waale damm waghaira se ilaaj ho sakta hai. Basharte-ke us mein shirk na paaya jaata ho. Ab ham asal mauzoo ki taraf aate hain aur jaadu ki har qism ka zikr karke uska tod aur sharai ilaaj bataate hain.

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<sup>135</sup> T: (وَضَعَ) Banaana, ejaad, forming, making [Rekhta]

## Jaadu Ki Pehli Qism: Seher-e-Tafreeq - Judaai Daalne Waale Jaadu

Yaane aisa jaadu jo khaavind-biwi ke darmiyaan judaai daal de, ya do (2) dosto'n ya do (2) shareeko'n<sup>136</sup> mein bughz aur nafrat paida karde. Farmaan-e-Ilaahi hai:

Pas Wo Un Dono Se Khavind-biwi  
Ke Darmiyaan Judaai Daalne  
Waala Ilm Seekhte Hain.

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ. (Surah al-Baqara: 102)

Hazrat Jaabir ؓ kehte hain ke Aap ﷺ ne farmaya: *"Iblees apna arsh paani par rakhta hai, phir apni fauje'n idhar-udhar bhej deta hai aur un mein se sab se ziyaada muazziz uske liye wo hota hai jo sab se badaa fitna barpa karta hai. Chunaache ek (1) aata hai aur aakar use bataata hai ke main ne falaa'n falaa'n kaam kiya hai, to ibles use kehta hai: Tum ne kuch bhi nahi kya. Phir ek (1) aur aata hai aur kehta hai, main ne aaj falaa'n aadmi ko us waqt tak nahi choda jab tak uske aur uski biwi ke darmiyaan judaai nahi daal di. To ibles use apne qareeb kar leta hai (aur ek (1) riwaayat ke mutaabiq use apne gale se lagaa leta hai) aur phir use mukhaatib ho kar kehta hai: tum bohot acche ho".* (Muslim: V17 P157)

### Seher-e-Tafreeq (Judaai Daalna) Ki Kai Shakle'n Hain:

- Maa aur bete ke darmiyaan judaai daalna.
- Baap aur bete ke darmiyaan judaai daalna.
- Do (2) Bhaaiyo'n ke darmiyaan judaai daalna.
- Do (2) Dosto'n ke darmiyaan judaai daalna.
- Do (2) Shareeko'n mein judaai daalna.
- Khaavind Biwi ke darmiyaan judaai daalna.

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<sup>136</sup> T: (شَرِيك) Saathi, rafeeq, muaawin, madadgaar, partner, colleague, associate [Rekhta]

Aur ye aakhri shakl ziyaada muntashir aur aam hai aur sab se ziyaada khatarnaak hai.

### Seher-e-Tafreeq Ki Alaamat

- ① Mohabbat achaanak bughz<sup>137</sup>-o-nafrat mein tabdeel ho jaae.
- ② Dono ke darmiyaan bohot ziyaada shukook-o-shubhaat paida ho jaae'n.
- ③ Dono mein se koi ek-dosre ka koi uzar<sup>138</sup> na maane.
- ④ Haqeer<sup>139</sup> se sabab-e-ikhtelaf ko pahaad tasawwur kar liya jaae.
- ⑤ Biwi khaavind ko badd-shakl aur khaavind biwi ko badd-soorat tasawwur kare. Jabke wo dono khoobsurat ho'n aur haqeeqat ye hai ke shaitaan jise jaadugar apni khidmat ke liye istemaal karta hai, wohi aurat ke cehre par badd-shakl ban kar aajaata hai jisse wo apne khaavind ko nahi bhaati aur usi tarah khaavind ke cehre par bhi buree aur khaufnaak shakl mein ban kar aajaata hai jis se wo apni biwi ko badd-soorat maaloom hota hai.
- ⑥ Jis par jaadu kiya jaata hai, wo apne saathi ke har kaam ko naapasand karta hai.
- ⑦ Jis par jaadu kiya jaata hai wo us jagah ko pasand nahi karta jaha'n us ka saathi baitha ho. Chunache aap dekhenge ke khaavind ghar se baahar bohot acchi haalat mein hota hai jabke ghar mein daakhil hote hi use shadeed ghutan aur tangi<sup>140</sup> mehsoos hoti hai.

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<sup>137</sup> T: (بُغْض) Wo dushmani jo mann-hi-mann mein badhaaya jaae aur zaahir na hone diya jaae, dushmani, adaawat, grudge, spite, malice [Rekhta]

<sup>138</sup> T: (عُذْر) Maaqool sabab, jawaaz-e-sharai, hujjat, excuse, plea regret [Rekhta]

<sup>139</sup> T: (حَقِير) Adna, maamooli, be-qadr-o-qeemat, insignificant, contemptible [Rekhta]

<sup>140</sup> T: (تَنْگِي) Ghutan, dukh, musibat, sakhti, mushkil, diqqat, hardship [Rekhta]

## Seher-e-Tafreeq Kaise Waaqe Hoti Hai

Ek (1) shakhs jaadugar ke paas jaata hai aur usse mutaalaba karta hai ke wo falaa'n khaavind biwi ke darmiyaan judaai daal de. To jaadugar usse us khaavind ka naam aur uski maa ka naam poochta ha aur phir use uska koi kapda laane ka hukum deta hai. Agar wo shakhs uska kapda nahi laa sakta to wo paani par jaadu ka amal karke use uske raaste par bahaane ka hukum deta hai. Chunache wo jab waha'n se guzarta hai, aur masnoon azkaar subah-o-shaam nahi padh rakhe hote, to us par jaadu ho jaata hai. Ya phir wo uske khaane peene ki cheezo'n mein jaadu kar deta hai. Jinhe'n khaa-pee kar us par jaadu ka asar ho jaata hai.

## Seher-e-Tafreeq Ka Ilaaj

Is ke ilaaj ke 3 maraahil<sup>141</sup> hain:

Pehla Marhala ... Ilaaj Se Pehle.

① Mareez ke ghar ki fizaa deeni banaai jaae aur us mein maujood tasweere'n baahar nikaal di jaae'n taa ke us mein farishte daakhil ho sake'n.

② Mareez ke paas jo taawizaat aur kade<sup>142</sup> waghaira ho'n, unhe'n nikaal kar jalaa diyaa jaae.

③ Jaha'n mareez ka ilaaj karaana ho, wahaa'n se gaane waali cassito'n<sup>143</sup> ko nikaal diya jaae.

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<sup>141</sup> T: (مراحل) Marhala ki jamaa, darje, stages [Rekhta]

<sup>142</sup> T: (گڑے) Kadaa ki jamaa.

Haath-pair Mein Kadaa Pehenna:

Kada pehenna ghair-muslimo'n ka sheaar hai aur ghair-muslimo'n ki mushaabahat ikhteyaar karne se manaa kiya gaya hai (Sunan Abu Dawood: H3512) [RSB]

Haath-pair Mein Dhaage Baandhna:

Zamaana-e-jaahiliyyat mein log gardan mein yaa haath mein apne aqeede ke mutaabiq khud ko musibat se bachaane ke

liye dhaage baandha karte the. Un dhaago'n ko "رتيمه" kaha jaata hai. Fuqaha-e-ahnaaf ne bhi ise kufriya kaamo'n mein shumaar kiya hai. Jaise hanafi fiqa ki mashhoor kitab Raddul Mohtaar: V6 P363 Par afsos, hamare mumalik ki muslim aksariyat is khurafaat mein muqtala hai. Allah har musalman ko deen ka saheeh faham ataa farmaae. [RSB]

<sup>143</sup> T: Muallif ne sirf audio cassette's ka zikr kiya hai, jabke aaj kal ke zamaane mein har wo instrument tape, radio, CD Player, MP3

④ Aur waha'n koi sharai khilaaf-warzi ho rahi ho to use khatam kar diya jaae. Masalan mard ka sona<sup>144</sup> pehenna, ya aurat ka be-parda hona, ya un mein se kisi ek (1) ka cigerrate-noshi karna waghaira.

⑤ Mareez aur uske ghar waalo'n ko islami aqeede ke mutaalliq dars diya jaae, taake ghairullah se inka taalluq khatam ho jaae aur Allah se sacchi mohabbat paida ho jaae.

⑥ Mareez ki tashqees<sup>145</sup> mundarja-zel sawaalo'n se ki jaae:

- Kya aap apni biwi ko badd-soorat manzar mein dekhte hain?
- Kya aap ghar se baahar raahat aur ghar ke andar tangi mehsoos karte hain?
- Kya tum dono ke darmiyaan haqeer si baato'n par bhi ikhtelaaf bhadak uth-ta hai?
- Kya tum dono mein se koi ek (1) dauraan-e-jimaa badd-dili aur tangi mehsoos karta hai?
- Kya tumhe'n khaufnaak khuwaab aate hain?

Isi tarah ke deegar sawalaat bhi mareez se kiye jaa sakte hain. Agar seher-e-tafreeq ki ek (1) ya do (2) alaamaat mareez ke andar paai jaati ho'n to uska ilaaj shuroo karde'n.

⑦ Aap khud wazoo kar le'n aur jo aapke saath hai use bhi wazoo karwa le'n.

⑧ Agar mareez aurat ho to uska ilaaj us waqt tak shuroo na kare'n jab tak wo mukammal parda na karle. Aur apne libaas ko khoob acchi tarah se kasle taake dauraan-e-ilaaj be-parda na ho.

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Player, Mobile waghaira jis se musalman music sune wo sab is hukum mein shaamil hain. [RSB]

<sup>144</sup> T: Gold [RSB]

<sup>145</sup> T: (تَشْخِص) Marz ki pehchaan, shanaakht, diagnosis, assessment [Rekhta]

⑨ Agar aurat kisi sharai khilaaf-warzi ka irtekaab kiye ho. Masalan chehra nanga ho, ya khushboo lagaae hue ho, ya kaafir aurato'n ki mushaabahat karte hue apne naakhuno'n par kuch lagaae hue ho to aisi haalat mein uska ilaaj na kare'n.

⑩ Aurat ka ilaaj, uske mahram ki maujoodgi mein kare'n.

⑪ Aur mahram ke alaawa kisi aur mard ko jaae-ilaaj<sup>146</sup> mein na aane de'n.

Laa Haula Walaa Qhuwwata Illalla  
Billahi.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Padhte hue aur Allah Ta'ala se madad talab karte hue ab uska ilaaj shuroo karde'n.

Doosra Marhala..... Ilaaj

Apna haath mareez ke sar par rakh le'n aur tarteel<sup>147</sup> ke saath uske kaano'n mein in aaayat ki tilaawat kare'n:

Surah al-Fatiha (Mukammal)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

<sup>146</sup> T: Ilaaj ki jagah [RSB]

<sup>147</sup> T: (تَرْتِيل) Huroof ki zer, zabar, pesh ka lehaaz rakhte hue saaf taur par aahista

adaaegi ka amal, reciting Quran in a clear and distint manner [Rekhta]



### Surah al-Baqara ki ibtedaai 5 aayaat:

الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

### Surah al-Baqara ki ayat 102 baar-baar padhe'n:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ.

### Surah al-Baqara ki aayaat 163 to 164:

وَالهِكْمُ إِلَهُ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أُنزِلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.

### Aayatal Kursi:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ.

Surah al-Baqara ki aakhri do (2) aayaat.:

أَمَرَ الرُّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

Surah Aale Imraan ki aayaat 18 to 19:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأَوَّلُوا الْعِلْمَ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ.

Surah al- Aaraaf ki aayaat 54 to 56:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي  
 اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۚ أَلَا لَهُ الْخَلْقُ  
 وَالْأَمْرُ ۚ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ  
 وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ  
 مِّنَ الْمُحْسِنِينَ.

Surah al-Aaraaf ki aayaat 117 to 122: (In ayaat ko baar-baar padhe'n  
 khaas taur par ye aayat “وَأَلْقَى السَّحَرَةُ سَاجِدِينَ”

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَوَقَعَ الْحَقُّ وَبَطَلَ  
 مَا كَانُوا يَعْمَلُونَ فَعُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ قَالُوا  
 آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ.

Surah Yunus ki aayaat 81 to 82. Inhe'n bhi baar-baar padhe'n: (khaas kar  
 Allah ka ye farman: “إِنَّ اللَّهَ سَبِيطٌ”

فَلَمَّا أَتَوْا قَالِ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ ۚ إِنَّ اللَّهَ سَبِيطٌ ۚ إِنَّ اللَّهَ لَا  
 يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ.

Surah Taaha ki ayat 69 ise bhi baar-baar padhe'n:

وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ ۚ وَلَا يُفْلِحُ  
 السَّاجِرُ حَيْثُ أَتَىٰ.

Surah al-Mominoon ki aakhri aayat:

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

Surah as-Saaffaat ki ibtedaai 10 aayaat:

وَالصَّافَّاتِ صَفًّا فَالزَّاجِرَاتِ زَجْرًا فَالتَّالِيَاتِ ذِكْرًا إِنَّ إِلَهُكُمْ لَوَاحِدٌ رَبُّ السَّمَاوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بَرِيقَةِ الْكَوَاكِبِ وَحِفْظًا مِّنْ  
كُلِّ شَيْطَانٍ مَّارِدٍ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ دُخُورًا ۖ وَلَهُمْ  
عَذَابٌ وَاصِبٌ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ فَشَاهَبٌ نَّاقِبٌ.

Surah al-Ahqaaf ki aayaat 29 to 33:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا ۖ فَلَمَّا  
قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ  
مُّصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ  
اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ وَمَنْ لَا يُجِبْ  
دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ  
مُّبِينٍ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْزِ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ  
أَنْ يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

### Surah ar-Rahman ki aayaat 33 to 36:

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا  
ع لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّنْ نَّارٍ  
وَنُحَاسٌ فَلَا تَنْتَصِرَانِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ.

### Surah al-Hashr ki aakhri 4 aayaat:

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ع وَتِلْكَ  
الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ع عَالِمُ الْغَيْبِ  
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ  
الْمُؤْمِنُ الْمُهِمِّنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ع سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ  
الْبَارِئُ الْمُصَوِّرُ ع لَهُ الْأَسْمَاءُ الْحُسْنَى ع يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ع  
وَهُوَ الْعَزِيزُ الْحَكِيمُ.

### Surah al-Jinn ki ibtedaai 9 aayaat:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى  
الرُّشْدِ فَآمَنَّا بِهِ ع وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا  
وَلَدًا وَأَنَّهُ كَانَ يَفُولُ سَفِينُنَا عَلَى اللَّهِ شَطَطًا وَأَنَا ظَنَنَّا أَنَّ لَنْ تَقُولَ الْإِنسُ  
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ  
رَهَقًا وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنَّ لَنْ يَبْعَثَ اللَّهُ أَحَدًا وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا

مُلِّتْ حَرَسًا شَدِيدًا وَشُهْبًا وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْمَعِ  
الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا.

Surah al-Ikhlaas (Mukammal):

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

Surah al-Falaq (Mukammal):

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي  
الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

Surah an-Naas (Mukammal):

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي  
صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ.

Yaad rahe ke mazkoora aaayat aur surato'n se pehle se

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ **اور** بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

zaroor padhe'n.

Mareez ke kaano'n mein aap jab mazkoora aayaat-o-surah ki tilaawat  
oonchee awaaz aur tarteel se karenge to uspar 3 haalato'n mein se 1  
haalat taari ho sakti hai:

### *Pehli Haalat:*

Ya to use mirgee<sup>148</sup> ka daura pad jaaega (yaane wo achaanak zameen par gir kar behosh ho jaaega, haath-paer tedhe ho jaaenge aur mu'n se jhaag nikalna shuroo ho jaae) aur jaadugar ne jis jinn ki us par jaadu karne ki duty lagaai thi wo us mareez ki zabaan se bolna shuroo kar dega. Agar ye haalat us par taari ho to us jinn ke saath bilkul usi tarah nimte'n jis tarah aam jinn waale mareez ke saath nimatna chaahiye. Aur uska tareeqa ham ne apni doosri kitaab *Al Wigaaya* mein zikr kar diya hai, tawaalat<sup>149</sup> ke khauf se ham use yaha'n tafseelan nahi zikr kar rahe, albatta itna bataa de'n ke aap us jin se darj-e-zel sawalaat kare'n:

Tumhaara naam kya hai? Tumhaara deen kaunsa hai?

Agar wo ghair-muslim ho to use Islam qubool karne ki daawat de'n aur agar wo musalman hai to use bataae'n ke wo jo kaam kar raha hai, Islam use durust qaraar nahi deta, aur jaadugar ki baato'n par amal karna shariyat ki khilaaf warzi hai.

Usse jaadu ki jagah ke mutaalliq sawaal kare'n ke usne kaha'n jaadu kar rakha hai? Agar koi jagah bataade to fauran kisi ko bhej kar use waha'n se nikalwade'n. Ye baat yaad rakhe'n ke jinn aksar-o-beshtar jhoot bolte hain un mein sach bolne waale kam hi hote hain.

Usse pooche'n ke wo us mareez par jaadu karne waala akela hai ya uske saath kuch aur jinn bhi hain? Agar koi aur jinn bhi uska shareek ho to us jinn se mutaalaba kare'n ke wo apne shareek ko bhi lekar aae, agar wo use le aae to aap use bhi samjhaae'n.

Agar jinn ye kahe ke falaa'n aadmi jaadugar ke paas gaya tha aur usne usse mutaalaba kiya tha ke wo is mareez par jaadu karde to us baat ko mat tasleem kare'n kyonke uska maqsad sirf ye hota hai ke wo logo'n

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<sup>148</sup> T: (مِرْغِي) Ek (1) marz ka naam, wo aasaabi bimaari jis mein aadmi behosh ho jaata hai aur mu'n se jhaag nikalne lagta hai, epilepsy [Rekhta]

<sup>149</sup> T: (طَوَالَت) Lamba silsila, diqqat, waqt ya tawanaai sarf hona, prolonging [Rekhta]

ke darmiyaan dushmani paida karde aur is liye bhi ke uski gawaahi mardood aur naqaabil-e-qubool hai. Kyouнке wo faasiq-o-faajir hai aur jaadugar ka khidmatgaar hai, farmaan-e-Ilaahi hai:

Aye Imaan Waalo'n! Agar Tumhaare Paas Koi Faasiq Koi Khabar Lekar Aae To Uske Mutaalliq Tehqeeq Kar Liya Karo. (Surah al-Hujuraat: 6)

Agar jinn jaadu ki jagah ke baare mein bataade aur aap ne waha'n se us cheez ko mangwa liya ho jis mein jaadugar ne jaadu kar rakha hai to ab aap ek (1) bartan mein paani le le'n aur use apne mu'n ke qareeb karke us par ye aayaat padhe'n:

Surah al-Aaraaf ki aayaat 117 to 122

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ۚ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ ۚ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ.

Surah Yunus ki aayaat 81 to 82

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ ۚ إِنَّ اللَّهَ سَيَبْطِلُهُ ۚ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ۚ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ.

Surah Taaha ki aayaat number 69

وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ ۚ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى.

Phir us jaadu ko chaahe wo kaaghaz par ho ya mitti par ho ya kisi aur cheez par ho us paani mein pighlaa de'n aur uske baad use logo'n ke aam raasto'n se hat kar kahee'n door undel de'n aur agar jinn ye kahe



ke mareez ko jaadu pilaa diya gaya tha to aap mareez se sawaal kare'n ke kya usi me'de (معدى)<sup>150</sup> mein dard mehsoos hota raha hai? Agar uska jawaab haa'n mein ho to jaan le'n ke jinn saccha hai warna yaqeen kar le'n ke wo jhoota hai? Agar uski baat sacchi ho to aap jinn se kahe'n ke wo us mareez ko chod kar chala jaae aur ye ke aap us par kiye gae jaadu ko Allah ke hukum se tod kar rahenge. Phir aap paani mangwa le'n aur us par mazkoora aayat ke alaawa Surah al-Baqara ki aayat number 102 padhe'n,

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ.

phir ye paani mareez ko de de'n jise wo chand dino'n tak peeta rahe aur usse ghusl karta rahe.

Aur agar jinn ye kahe ke mareez jaadu ke oopar se guzra tha ya uska koi kapda le kar uspar jaadu kiya gaya hai to us haalat mein bhi paani par mazkoora aayat ko padhe'n, phir mareez ko use peene aur chand dino'n tak hammam se baahar ghusl karne ka hukum de'n uske baad sadak par us paani ko undel de'n. Phir aap jinn ko mareez se nikal jaane ka hukum de'n aur usse pukhta waada le'n ke wo dobara us mareez ko na chede.

Ek (1) hafte ke baad mareez dobara aap ke paas aae, aap dobara us par dam kare'n. Agar us ko kuch bhi na ho to jaan le'n ke us par kiya gaya

<sup>150</sup> T: Me'da (معدى) ki jamaa, Peit mein khaana rehne aur hazam hone ki jagah [Rekhta]

jaadu Allah Ta'ala ke fazal se toot chuka hai aur agar mareez ko dobaara mirgi ka दौरا pad jaae to yaqeen karle'n ke jinn jis ne dobaara na aane ka waada kiya tha wo jhoota hai aur abhi tak usne us mareez ki jaan nahi chodi.

Tab aap usse sawaal kare'n ke wo abhi tak kyou'n nahi nikla hai? Aur uske saath narmi se nimte'n, agar wo aap ki baat maan leta hai to theek hai warna uspar Quran-e-Majeed ziyaada se ziyaada padhe'n aur use maare'n. Yahaa'n tak ke wo usse nikal jaae aur agar mareez par mirgee ka दौरا to nahi padta.

Albatta use sardard mehsoos hota hai to use ek (1) ghante ki 1 cassette de'n jis mein Ayatal Kursi ko baar baar padha gaya ho, taake wo use ek (1) maah<sup>151</sup> tak rozaana teen (3) martaba apne kaano'n se lagaa kar sune. Ek (1) maah ke baad wo phir aap ke paas aae, aap uspar phir dam kare'n ummeed hai ke use shifaa ho jaaegi. Warna Quran-e-Majeed ki surah (As- Saaffaat, Yaseen, Ad-Dukhkhaan aur Al-Jinn) 1 cassette mein record karde'n. Jise mareez teen (3) hafte tak rozana teen (3) martaba sune, In sha Allah is tarah use shifaa naseeb hogi, agar phir bhi use shifaa na ho to cassette sunne ki muddat mein izaafa karde'n.

#### *Doosri Haalat:*

Mareez par damm ke dauran mirgee ka दौरा to nahi padta, albatta wo mehsoos karta hai ke usko chakkar aarahe hain. Jism par kapkapaahat taari hojaati hai aur shadeed sar dard shuroo ho jaata hai. Aisi surat mein aap mareez par mazkoora aaayat waala dum teen (3) baar kare'n. Agar use mirgee ka दौरा shuru ho jaae to pehli haalat waala ilaaj shuru kar de'n aur agar aisa nahi hota aur sar dard waghaira mein kami shuru ho jaati hai to chand ayyam tak use aise hi dam karte rahe'n. In sha Allah use shifa naseeb hogi aur agar mareez ko ifaaqa<sup>152</sup> nahi hota to:

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<sup>151</sup> T: Mahina, month [RSB]

<sup>152</sup> T: (إفاقه) Bimaari ki takleef mein kami hona, marz mein kami, gradual recovery from sickness [Rekhta]

Ek (1) cassette mein Surah as-Saaffaat ek (1) martaba aur Ayatal Kursi kai martaba record kar de'n aur mareez ko use rozana teen (3) martaba sunne ka hukum de'n.

Mareez se kahe'n ke wo namaz ba-jamaat padhne ki paabandi kare.

Fajr ki namaz ke baad

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Ko ek (1) maah tak rozaana sau (100) martaba padha kare.

Yaad rahe ke pehle 10 ya 15 dino'n mein sar dard waghaira mein izaafa ho jaaega. Lekin uske baad aahista-aahista kam hona shuru ho jaaega aur mahina ke aakhir tak koi takleef baaqi nahi rahegi. Mareez ek (1) maah baad aapke paas aae to uspar phir dam kare'n. In sha Allah uski saari pareshani jaati rahegi aur uspar kiya gaya jaadu toot jaaega. Aur ye bhi ho sakta hai ke poora mahina uske dardo'n mein izaafa hota rahe aur use kuch bhi ifaaqa mehsoos na ho, agar aisa hua to aap uspar pehli haalat mein mazkoora aayaat waala dam kai baar kare'n, yaqeeni taur par use mirgee ka दौरa shuroo ho jaaega aur uski zubaan se jinn bolne lag jaaega. So aap uske saath nimat sakte hain, jis tarah ke pehli haalat mein zikr kar diya gaya hai.

*Teesri Haalat:*

Mareez ko dam ke dauran kuch bhi mehsoon nahi hota, agar aisa ho to aap usse uski bimaari ki alaamaat dobara pooche'n, agar jaadu ki beshtar alamaat usme maujood na ho'n to yaqeen karle'n ke uspar na jaadu kiya gaya hai aur na ye mareez hai. Albatta mazed taakeed ke liye aap uspar teen (3) baar dam kar le'n.

Aur agar jaadu ki beshtar alaamaat usme maujood hain aur aap ne baar baar dam bhi kiya hai, lekin uske bawajood bhi use kuch mehsoos nahi ho raha aur aisa bohot kam hota hai, to aap:

Use ek (1) cassette mein (Surah Yaseen, Surah Ad-Dukhkhaan aur Surah al-Jinn) record karde'n aur rozana teen (3) martaba use sunne ka mareez ko hukum de'n.

Mareez se kahe'n ke wo rozana 100 baar istighfaar kare.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

ka wird bhi kam-az-kam sau (100) martaba rozana kare. Ek (1) maah guzarne ke baad aap uspar phir dam kare'n aur uske baad wohi tareeqa apnaae'n jo pehli dono haalato'n mein zikr kar diya gaya hai.

### Teesra Marhala..... Ilaaj Ke Baad

Agar mareez ko Allah Ta'ala aap ke zariye shifa de-de to aap Allah Ta'ala ka shukar adaa kare'n ke jis ki taufeeq se aisa hua is kaamyabi par aap ki aajizi-o-inkesaari mein izaafa hona chaahiye, na ye ke aap takabbur ka shikaar ho jaae'n. Farmaan-e-Ilaahi hai:

Agar Tum Shukar-guzaari Karoge  
To Main Tumhe'n Zaroor-biz-  
zaroor Aur Ziyaada Ataa Karunga  
Aur Agar Tum Ne Naa-shukri Ki To  
Jaan Lo Ke Mera Azaab Shakht  
Hai. (Surah Ibrahim: 7)

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ  
إِنَّ عَذَابِي لَشَدِيدٌ

Shifayaabi ke baad is baat ka andesha hota hai ke mareez par dobara jaadu kar diya jaae, kyonke jaadu ke peshawar logo'n ko jab maaloom hua hai ke marreez kisi muaalij ke paas ilaaj karwa rahaa hai to wo jaadugaro'n se uspar dobara jaadu kar dene ka mutaalaba karte hain. Is liye mareez ko chaahiye ke wo ilaaj ke mutaalliq kisi ko kuch khabar na hone de aur darj-e-zel kaamo'n ki paabandi kare.

① Namaz-e-baa-jamaat padhne ki paabandi kare.

- ② Gaane aur mosiqi<sup>153</sup> waghaira sunna chod de.
- ③ Har kaam karte waqt “Bismillah” padhe.
- ④ Namaz-e-Fajr ke baad

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

ka wird rozaana sau (100) martaba kiya kare.

- ⑤ Rozaana Quran ki tilaawat paabandi ke saath kare, agar naa padh sakta ho to tilaawat sunta rahe.
- ⑥ Nek logo’n ke saath apna uthna baithna rakhe.
- ⑦ Sone se pehle wazoo kar liya kare aur Aayat al Kursi padh kar soe.
- ⑧ Azkaar-e-Subah-o-Shaam ko paabandi ke saath padha kare.

### Seher-e-Tafreeq Ke Ilaaj Ke Amali Namoono

#### Pehla Namoono:

Ek (1) khatoon apne khaavind ko sakht naapasand karti thi aur usse aur uske ghar se badd-dil ho chuki thee aur jab bhi use dekhti thi uske saamne ek (1) khaufnaak manzar aajaata tha aur you’n maaloom hota tha ke wo ek (1) bhediya hai insaan nahi. Uska khaavind use ek (1) Quraani ilaaj karne waale shakhs ke paas le gaya, chunache usne jab aurat par quran-e-majeed ko padha to uski zubaan se jinn bolne laga aur usne bataaya ke wo jaadugar ke zariye us aurat par musallat hua hai aur uska mission ye hai ke wo us aurat aur uske khaavind mein judaai daal de. So muaalij ne use maara bhi, lekin jinn uski jaan chodne par taiyyar na hua. Ek (1) maah tak uska khaavind use us muaalij ke paas baar-baar le kar jaata raha. Bil-aakhir jinn ne khavind se mutaalaba kiya ke wo us aurat ko talaq de de, go ek (1) talaq hi kyou’n na ho. Khavind ne uska

<sup>153</sup> T: Music [RSB]

mutaalaba maan liya aur apni biwi ko ek (1) talaq de di aur ek (1) hafte baad usse rujoo kar liya aur wohi ek (1) hafta tha jab aurat jinn ke shar se bachi rahi. Lekin uske baad wo phir laut aaya to khaavind apni biwi ko le kar mere paas aagaya. Main ne uspar quran-e-majeed ko padha to uspar mirgee ka दौरा pad gayaa aur mere aur jinn ke darmiyaan mundarja-zel mukaalama hua:

(Muallif): Tumhara kya naam hai?

Jinn: Shatwaan

(Muallif): Aur Tumhara deen kya hai?

Jinn: Nasraani<sup>154</sup>

(Muallif): Tum is aurat mein kyou'n aae?

Jinn: Is mein aur uske khaavind mein judaai daalne ke liye.

(Muallif): Main ek (1) pesh-kash karta hu'n, agar tum ne qubool karli to theek hai warna tujhe ikhteyar hai!

Jinn: Aap khwah-ma-khwah takleef kar rahe hain, main is aurat se hargiz nahi niklunga, iska khavind ise lekar falaa'n-falaa'n shakhs ke paas jaa chuka hai.

(Muallif): Main ne tum se ye mutaalaba hi nahi kiya ke tum is se nikal jao.

Jinn: To aap kya chahte hain?

(Muallif): Main tujhe Islam qubool karne ki dawat deta hu'n, agar toone qubool kar liya to uspar Allah Ta'ala ka shukar adaa karunga. Warna deen mein koi zabardasti nahi, phir main ne use Islam laane ki pesh-kash ki to lambe sawaal-o-jawaab ke baad bil-aakhir usne Islam qubool kar liya.

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<sup>154</sup> T: Christian [RSB]

Phir main ne usse kaha: Tum ne waaqiatan Islam qubool karliya hai ya hame'n dhoka de rahe ho?

Jinn: Aap mujhe kisi kaam ke liye majboor nahi kar sakte. Main to dil se musalman ho chuka hu'n, lekin...

Main ne poocha: Kya?

Jinn: Main apne saamne Nasraani jinno'n ko dekh raha hu'n jo mujhe qatl ki dhamki de rahe hain.

(Muallif): Ye pareshaani ki baat nahi hai, agar hame'n maaloom ho jaae ke tum dil se musalman ho chuke ho to ham tumhe'n taaqatwar aslaha<sup>155</sup> muhaiyya karenge. Jiski wajah se un nasraani jinno'n mein se koi bhi tumhare qareeb nahi aasakega.

Jinn: Aap mujhe abhi de'n.

(Muallif): Nahi, jab tak hamaari ye majlis khatam nahi hoti, tab tak tumhe'n wo aslaha nahi diya jaaega.

Jinn: Iske baad aap aur kya chahte hain:

(Muallif): Agar tum waaqai musalman ho cuhke ho to kufr se tumhari tauba us waqt tak mukammil nahi hoti jab tak tum zulm karna nahi chodte aur is aurat se nikal nahi jaate.

Jinn: Haa'n main musalman ho chuka hu'n, lekin jaadugar se kis tarah meri jaan chootegi.

(Muallif): Ye bhi pareshaani ki baat nahi hai lekin tab, jabke hamaari baat maan loge.

Jinn: Jee, main aap ki baat maanta hu'n.

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<sup>155</sup> T: (أَسْلَحَه) Hamle aur difaa ka saaz-o-saamaan jo jung ke mauqa par istemaal hota hai, arms, weapons, armour [Rekhta]

(Muallif): To bataao jaadu kahaa'n rakha hai?

Jinn: Aurat ke ghar ke sahen mein, albatta main ye nahi bataa sakta ke sahen mein kis jagah par hai, kyunke uski hifaazat ke liye ek (1) jinn ki duty lagi hui hai. Agar use maaloom ho jaata hai ke main ne uske mutaalliq bataa diya hai to wo use kisi aur jagah par muntaqil kardega.

(Muallif): Kitne saal se tum jaadugar ke saath kaam kar rahe ho?

Jinn: Guzishta 10 ya 20 saal se (ye shak mujhe<sup>156</sup> hai) aur is dauran main teen (3) aurato'n mein daakhil ho chuka hu'n, jabke ye chauthi aurat hai, phir usne pehli 3 aurato'n ke qisse bhi suna diye.

(Muallif): Ab Jab mujhe uski sacchaai ka yaqeen ho gaya to main ne use kaha: Lo ye aslahaa pakadlo jis ka ham ne tum se waada kiya tha.

Jinn: Wo kya hai?

(Muallif): Wo aslahaa "*Aayatal Kursi*" hai, jab bhi koi jinn tumhare qareeb ho, ise padh lena. Wo jinn bhaag jaaega... Kya tumhe'n Aayatal Kursi yaad hai?

Jinn: Jee haa'n! Mujhe yaad ho gai hai, kyunke main is aurat se kai baar sun chuka hu'n. Phir usne poocha ke main jaadugar se kaise najaat paaunga.

(Muallif): Tum is aurat ko chod kar Makkah Mukarrama mein chale jaao jaha'n tum momin jinno'n ke saath reh sakoge.

Jinn: Lekin kya Allah Ta'ala mujhe un tamaam gunaho'n ke bawajood qubool karlega. Main ne is aurat ko aur isse pehle doosri aurato'n ko bohot tang kiya hai?

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<sup>156</sup> T: Muallif ko [RSB]



(Muallif): Haa'n! Allah Ta'ala ka farmaan hai:

Keh Deejiye! Aye Mere Wo Bando! Jinho'n Ne Apne Aap Par Ziyaadati Ki Hai! Tum Allah Ki Rehmat Se Naa-ummeed Na Ho Jaao, Yaqeenan Allah Ta'ala Saare Gunaho'n Ko Bakhsh Deta Hai, Waaqai Wo Badi Bakhshish Aur Badi Rahmat Waala Hai.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى  
أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ  
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ  
هُوَ الْغَفُورُ الرَّحِيمُ. (Surah Az Zumar: 53)

Jinn: (Ye sun kar rone laga) aur kaha: “Main jab chala jaaunga to is aurat se meri taraf se guzaarish karna ke wo mujhe moaaf karde, phir wo waapas na aane ka wada karke nikal gaya.

Uske baad main ne paani mangwaaya, us par qurani aaayat ko padha aur khaavind ko ye keh kar de diya ke use ghar ke sahen mein undel dena. Is tarah us aurat ko shifaa naseeb hui. Aur kuch muddat ke baad khaavind ne mujhe khabar di ke ab uski biwi theek hai....

Aisa yaqeenan Allah Ta'ala ke fazal se hua, is mein mera koi kamaal nahi.

### Doosra Namoonaa:

Mere paas ek (1) shakhs aaya aur usne bataaya: “Jabse meri shaadi hui hai, meri biwi se mere shadeed ikhtelafaat hain. Wo mujhe intehaai naapasand karti hai, mera ek (1) lafz bardaasht nahi karti aur chaahti hai ke mujhse alag ho jaae. Main jab tak ghar mein nahi rehta wo raahat mehsoos karti hai. Lekin joo'nhi ghar mein daakhil hota hu'n to uska jism goya ghazab ki aag mein bhadak uth-ta hai”.

Main ne uski biwi par damm kya, damm ke dauran uske haath, pao'n sunn<sup>157</sup> hogae. Use ghutan aur sar dard mehsoos hone lagaa. Albatta, uspar mirgee ka दौरा na pada maine use chand soorate'n cassette'n

<sup>157</sup> T: (سُن) Be-hiss-o-harkat, numb, without sensation or feeling [Rekhta]

mein record karke de dee'n aur 45 din tak unhe'n rozaana sunne ka use hukum diya aur ye ke uske baad wo dobara mere paas aaye.

Is muddat ke guzarne ke baad uska khaavind dobara ayaa aur aate he kehne lagaa: "Ek (1) ajeeb-o-ghareeb waaqia roonuma hua hai".

Main ne kaha: Khair to hai?... kya hua?

Usne bataaya: "Jab 45 din ki muddat guzar gai aur ham dono ne aapke paas aane ka pukhta irada kar liya to meri biwi par mirgee ka daura pad gaya aur uski zaban se jinn bolne lagaa aur usne bataaya ke main tumhe'n har baat bataane ke liye tayyar hu'n. Basharte-ke mujhe Shaikh (saahib-e-kitaab)<sup>158</sup> ke paas na le jaaao, main jaadu ke zariye is aurat mein daakhil hua tha aur agar aapko meri baat par yaqeen na aaraha ho to ye takiya lekar aao. Chunache wo takiya khola gaya to usme chand kaaghaz maujood the jin par jadu ke alfaaz-o-huroof likhe gae the".

Phir usne kaha: "Un kaagazaat ko jalaado, ab uspar kiya gaya jaadu be-asar hogaya hai aur main bhi is aurat se nikal kar jaa rahaa hu'n aur dobara kabhi bhi uske paas nahi aaunga basharte-ke main isse nikalne ke baad is aurat ke saamne aaun aur isse haath milaau'n".

Khaavind ne iski ijaazat di. Jinn aurat se nikal gaya aur aurat ne apna haath aage badhaaya aur jinn se musaafah<sup>159</sup> kiya.

Maine uske khavind ko bataaya ke tumne jinn ko musaafah karne ki ijaazat de kar galati ki hai. Kyouнке aisa karna haraam hai aur Rasool Allah ﷺ ne ghair-mahram ke saath haath milane se manaa farmaya hai.

Abhi ek (1) hafta guzra tha ke wo aurat phir bimaar padh gai. Uska khavind use lekar mere paas aagaya. Abhi maine *A'auzu Billahi Minash Sahitaanir Rajeem* "أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" padha tha ke use mirgee ka daura padgaya aur jinn ke saath meri guftagu kuch you'n hui.

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<sup>158</sup> Muallif [RSB]

<sup>159</sup> T: (مُصَافَحَه) Milte ya judaa hote waqt baa-ham haath milaane ka amal, shaking hands [Rekhta]

(Muallif): Aye Jhoote! Tum kyou'n dobaara aagae ho?

Jinn: Main aapko har baat bataunga, basharte-ke aap ne mujhe maarna nahi hai.

(Muallif): Bataao.

Jinn: Haa'n, waaqai maine inse jhoot bola tha aur main ne hi takiye mein wo kaaghaz rakhe the, taake wo meri baat maan le'n.

(Muallif): To tumne unse dhoka kiya hai?

Jinn: Main kya karu'n, mujhe to uske jism ke saath qaid kar diya gaya hai.

(Muallif): Kya tum musalmaan ho?

Jinn: Ji, haa'n.

(Muallif): Kisi musalmaan ko ye zeb nahi deta ke wo jaadugar ke saath kaam kare, ye haraam hai aur kabira gunaho'n mein se hai, kya tumhe'n jannat nahi chaahiye?

Jinn: Ji haa'n, mujhe jannat chaahiye.

(Muallif): Tab jaadugar ko chodo aur momin jinno'n ke saath reh kar Allah Ta'ala ki ibaadat karo, kyonke jaadugar ka raasta duniya mein tujhe badd-bakht banaa dega aur aakhirat mein jahannam mein le jaaega.

Jinn: Lekin ye kaise ho sakta hai, wo to mujh par qaabu paae hue hai?

(Muallif): Usne tum par is liye qaabu paaya hua hai ke tum gunah karte ho aur agar tum sacchi tauba karlo to wo kabhi tum par qaabu-yaafta nahi hosakta. Farmaan-e-Ilaahi hai:

Aur Allah Ta'ala Kaafiro'n Ko  
Imaan Waalo'n Par Ghalba Hargiz  
Na De Ga. (Surah Nisa: 141)

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى  
الْمُؤْمِنِينَ سَبِيلًا

Jinn: Main tauba karta hu'n aur is aurat ko chod dene ka pukhta  
ahed karta hu'n aur dobara uske paas kabhi nahi aaunga.

Is tarah us aurat ko Allah Ta'ala ne shifa di. Is par main Allah Ta'ala ka  
shukar guzaar hu'n, kuch arse baad khavind mere paas aaya aur usne  
khushkhabri di ke ab uski biwi kahariyat se hai.

Teesra Namoonah:

Ek (1) aurat ka khavind mere paas aaya aur kehne lagaa: "Wo mujh se  
nafrat karti hai aur mere saath nahi rehna caahati aur ye naa-  
pasandeedgi baghair asbaab ke achaanak aagai hai. Jabke main usse  
mohabbat karta hu'n".

Main ne uske khavind ke saamne uspar quran-e-majeed ko padha to  
uspar mirgee ka दौरा padgaya aur usme jo jinn tha uske saath meri ye  
guftagu hui:

(Muallif): Kya tum musalman ho?

Jinn: Ji haa'n, main musalman hu'n.

(Muallif): Is aurat mein tum kyou'n daakhil hue?

Jinn: Main jaadu ke raaste isme dadkhil hua tha, jo ke falaa'n  
aurat ne uspar kiya tha aur use isne khushboo ki sheeshi mein  
band kar diya tha. Isme daakhil hone ke liye mujhe ek (1) arse  
tak iska peeche karna pada. Ek (1) din ek (1) chor iske ghar ki chat  
par chadh gaya tha, to ye ghabraa gae thi aur yehi wo waqt tha  
jab main is mein daakhil hogaya.

Yaha'n ye bataana zaroor hai ke jaadugar jab kisi par jaadu karna caahata  
hai to ek (1) jinn uski taraf rawaana karta hai aur ye jinn fauran us mein

daakhil nahi hota, balke iske liye wo munaasib mawaaqe<sup>160</sup> ko talaash karta hai aur uske munaasib mawaaqe darj-e-zel hain:

- ① Shadeed khauf<sup>161</sup>
- ② Shadeed ghaflat<sup>162</sup>
- ③ Shadeed ghussa
- ④ Shahwat<sup>163</sup> mein mashghool

Chunache jis shakhs par jaadu karna maqsood hota hai wo in chaar (4) haalato'n mein se kisi ek (1) haalat mein hota hai, shaitaan (jinn) ko us mein daakhil hone ka mauqa mil jaata hai. Illa<sup>164</sup> ye ke wo wazoo ki haalat mein ho aur Allah Ta'ala ka zikr uski zubaan se jaari ho to wo us mein daakhil nahi hosakta. Aur mujhe khud kai jinno'n ne bataaya ke jis lamhe jinn insaan mein daakhil hot hai agar wo usi lamhe mein Allah Ta'ala ka zikr karta hai to jinn jal kar raakh ho jaata hai. Isi liye insaan mein daakhil hone ka lamha uske liye zindaga ka mushkil tareen lamha hota hai.

Jinn ne kaha: Aur ye aurat to bholi-bhaali aur bohot acchi hai.

(Muallif): Tab tumhe'n isse nikal jaana chaahiye aur phir dobara iski taraf nahi aana chaahiye.

Jinn: Iski shart ye hai ke Iska khaavind apni doosri biwi ki talaag de de.

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<sup>160</sup> T: (مَوْقِع) Mauqa ki jamaa, munaasib waqt, khaas waqt, muqaam, situation, opportunity, occasion, chance [Rekhta]

<sup>161</sup> T: (خَوْف) Khatra, dar, haibat, dahshat, fikr, fear, dread, apprehension, fright, panic, dismay [Rekhta]

<sup>162</sup> T: (غَفْلَت) Be-khabri, madhoshi, laaparwaai, be-ehtiyaati, ghunoodgi,

neend, inattention, negligence, sleep, yawn [Rekhta]

<sup>163</sup> T: (شَهْوَت) Nafsaani khwaahish, umooman khwaahish-e-jimaa, sexual urge, lust [Rekhta]

<sup>164</sup> T: (إِلَّا) Lekin, agar, otherwise, besides [Rekhta]

(Muallif): Tumhaari shart qubool nahi aur agar tum ne nikalna hai to theek warna ham tumhe'n maareng.

Jinn: Main nikal jaaunga.

Phir wo jinn nikal gaya, jis par main Allah Ta'ala ka shukar guzaar hu'n. Iske baad maine uske khavind se kaha ke ye jo jinn ne bataaya hai ke falaa'n aurat ne uski biwi par jaadu kiya hai, ghalat hai. Kyouнке jinno'n ka maqsad mahez itna hota hai ke wo logo'n ke darmiyaan nafraat paida karde'n. Lehaaza uski baat ki tasdeeq na kare'n.

Chautha Namoonaa:

Ek (1) shakhs apni biwi ko lekar mere paas aaya aur usne bataaya ke uski biwi use intehaai naapasand karti hai aur jab wo ghar mein maujood nahi hota use raahat mehsoos hoti hai. So main ne uski biwi se bimaari ki alaamaat pooche'n to mujhe maaloom hua ke uspar seher-e-tafreeq kiya gay hai. Usne Quraani aaayat sunee'n to uski zubaan se jinn goya<sup>165</sup> hua aur mere aur uske darmiyaan darj-e-zel mukaalama hua:

(Muallif): Tumahra Naam kya hai?

Jinn: Main apna naam hargiz nahi bataunga.

(Muallif): Aapka deen kya hai?

Jinn: Islam.

(Muallif): To kya kisi musalman ke liye jaaez hai ke wo musalman aurat ko pareshan kare?

Jinn: Main to isse mohabbat karta hu'n. Ise pareshan nahi karta? Aur main chaahta hu'n ke uska khavind usse door hojaae.

(Muallif): Tum in dono mein judaai daalna chahte ho?

Jinn: Jee haa'n.

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<sup>165</sup> T: (گویا) Bolna, bolta hua, speak [Rekhta]

(Muallif): Ye tumhare liye jaaez nahi hai, is liye Allah ki farmabardaari karte hue isse nikal jaao.

Jinn: Nahi, nahi... Main isse mohabbat kartahu'n!

(Muallif): Wo tum se nafrat karti hai.

Jinn: Nahi, wo bhi mujh se mohabbat karti hai.

(Muallif): Tum jhoote ho, wo tumhe'n naapasand karti hai aur isi liye yahaa'n aai hai ke tumhe'n apne jism se nikaal sakey.

Jinn: Main hargiz nahi niklunga.

Tab main tumhe'n Quran ke zariye jalaa kar raakh kardunga. Phir main ne uspar Quran-e-Majeed ko padha to wo cheekhne lagaa.

Maine poocha: Kya tum nikalne ke liye tayyar ho?

Jinn: Haa'n, main nikal jaunga. Lekin ek (1) shart hai.<sup>166</sup>

(Muallif): Ye shart qubool hai, isse niklo aur agar tumhare andar taaqat hai to mujh mein daakhil hoke dikhao. Phir kuch der baad jinn rone lagaa.

Maine isse pooche: Tum kyou'n ro rahe ho?

Jinn: Koi jinn aaj tumhare andar daakhil nahi ho sakta.

(Muallif): Wo kyou'n?

Jinn: Is liye ke aap ne aaj subah:

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<sup>166</sup> T: Is urdu pdf, jo ke Masjid at-Tehqeeq al-Islami, Pakistan se chapaa hai. Is print mein ek (1) line miss print hui hai. Jab ke mere paas maujood nuskha jo UP, India se chapaa hai us mein us line mein likha hai ke

“Jinn ne muallif se kaha ke main is aurat ke jism se is shart par niklunga ke main aap ke jism mein daakhil ho jaa'u'n”. Aur muallif ne jinn ki us shart ko maan liya. [RSB]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

ko 100 baar padha tha.

Rasool Allah ﷺ ne sach farmaya hai ke: *“Jo shakhs 100 martaba ye kalma padhta hai use dus (10) ghulaam azaad karne ka sawaab milta hai, uske liye sau (100) nekiyaa’n likh di jaati hain aur sau (100) gunah uske mitaa diye jaate hain aur shaam sone tak ye kalimaat use shaitaan se bachaae rakhenge”*. (Bukhari: V6 P338 – Muslim V17 P17)

Iske baad jinn us aurat se nikal gaya aur is baat ka pukhta waada karke gaya ke wo waapas nahi aega.



## Jaadu Ki Doosri Qism: Seher-e-Mohabbat

Irshad-e-Nabawi ﷺ hai: “Behsak damm, taawizaat aur khaavind ke dil mein biwi ki mohabbat daalne wali cheez shirk hai”. (As Saheeha by Albani: H331)

“اَلْتَّوَلَاةُ” At-Tiwalah ke jo maane yahaa’n kiya gaya hai, Haafiz ibne Kaseer ne isko An Nihaaya mein zikr kiya hai aur Rasool Allah ﷺ ne ise is liye shirk qaraar diya hai ke logo’n ka aqeeda hota hai ke az-khud muassar hota hai aur Allah Ta’ala ki marzi ke bar-khilaaf kaam karta hai.

Yahaa’n ek (1) tambeeh karna zaroori hai ke hadees-e-mazkoor mein jis damm ko shirk kaha gaya hai isse wo damm maqsood hai jis mein jinnat-o-shaiyateen se madad talab ki jaae aur rahaa Quraani dam aur wo jo masnoon ad-iyaa<sup>167</sup> aur azkaar<sup>168</sup> par mushtamil hota hai to ye bil-ijma<sup>169</sup> jaaez hai. Rasool Allah ﷺ ka farman hai ke:

Har Aisa Dam Jaaez Hai, Jis Mein  
Shirk Na Ho. (Saheeh Muslim: Kitaab us  
Salaam: V14 P187)

لَا بَأْسَ بِالرُّقِيِّ مَا لَمْ تَكُنْ شَرِكًا.

### Seher-e-Mohabbat Ki A’alamaat

- ① Hadd se ziyaada mohabbat.
- ② Kasrat-e-Jimaa ki shadeed khwahish.
- ③ Biwi ke baghair be-sabri ka muzaahera.
- ④ Use dekhne ke liye shadeed istiyaaq rakhna.
- ⑤ Biwi ki andhi farmabardaari karna.

<sup>167</sup> T: (اَدْعِيْهِ) Duaao’n ki jamaa [Rekhta]

<sup>168</sup> T: (اَذْكَارِ) Duaae’n, zikr [Rekhta]

<sup>169</sup> T: (بِالْإِجْمَاعِ) Ittefaaq-e-raae ke saath, sab ki muttafaqa raae se, unanimously, by the consensus of everyone [Rekhta]

## Seher-e-Mohabbat Kaise Hota Hai?

Miya'n biwi ke darmiyaan aksar-o-beshtar ikhtelafaat paida ho jaate hain, lekin bohot jaldi khatam bhi ho jaate hain aur zindagi fitri andaz ke mutaabiq rawaa'n dawa'a'n rehti hai. Magar kuch aurate'n be sabri ka muzaahera karti hain aur bohot jaldi jaadugaro'n ka rukh kar leti hain aur unse mutaalaba karti hain ke wo unke khavindo'n par jaadu karde'n taa-ke wo unse mohabbat kare'n. Aur ham samajhte hain ke ye deen se naa-waaqifiyat aur unki kam aqali ki daleel hai.

Chunache jaadugar aurato'n ke is mutaalbe par khavind ka wo kapda mangwata hai jisse uske paseene ki boo aarahi ho. Phir wo uske kuch dhaage nikaal kar uspar damm karta hai aur phir use girah lagaa deta hai. Uske baad aurat ko hukum deta hai ke wo use ek (1) ghair-abaad jagah par phenk de ya phir wo kisi khane peene ki cheez par dam karta hai jis mein najaasat ya khoon-e-haiz ki milaawat hoti hai. Phir use hukum deta hai ke wo apne khavind ke khane peene ki cheezo'n mein use milaade.

## Seher-e-Mohabbat Ke Ulte Asaraat

① Kabhi khavind is jaadu ki wajah se bimaar padh jaata hai aur main ek (1) aise (shakhs) ko jaanta hu'n jo 3 saal tak isi wajah se bimaar padaa raha.

② Iska ek (1) manfi<sup>170</sup> asar ye bhi hota hai ke khavind khud apni biwi se nafrat karne lag jata hai.

③ Ek (1) aur ulta asar ye bhi hota hai ke biwi dohraa jaadu kar deti hai, jis ki wajah se uska khavind khud apni maa, behen aur doosri rishtedaar aurato'n se bhi nafrat karne lagta hai.

④ Dohre jaadu ka ek (1) manfi asar ye bhi hota hai ke khavind duniya bhar ki tamaam aurato'n se hatta ke apni biwi se bhi shadeed nafrat karna shuru kar deta ha. Aur main ek (1) aise shakhs ko bhi jaanta hu'n

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<sup>170</sup> T: (مُنْفِي) Bura, ghalat, negative [RSB]

jis ne is jaadu ke baad apni biwi ko talaq de di. Phir wohi biwi bhaagam-bhaag jaadugar ke paas pohonchi taake usse seher-e-mohabbat ko todne ka mutaalaba kare, lekin use ye jaan kar shadeed hairat hui ke wo jaadugar mar chuka hai. [Jo apne bhai ke liye gadha khodta hai khud us mein gir jaata hai]

## Seher-e-Mohabbat ke Asbaab

- ① Khavind-biwi mein ikhtelafaat ka phoot padna.
- ② Khavind agar maaldaar ho to uske maal mein laalach karna.
- ③ Biwi ka ye ehsaas ke uska khavind anqareeb doosri shaadi karlega. Go<sup>171</sup> shar-an<sup>172</sup> doosri shaadi karne mein koi qabaahat<sup>173</sup> nahi hai. Lekin is daur ki aurat khas kar wo aurate'n jo zaraae-iblaagh<sup>174</sup> ke propaganda se mutaassir hain, ye gumaan karti hain ke uska khavind agar doosri shaadi kar leta hai to iska matlab ye hai ke use isse mohabbat nahi hai.

Aurat ki ye sonch intehaai sangeen galti hai, kyonke khavind bawajood yeke apni pehli biwi se mohabbat karta hai, use deegar kai asbaab doosri, teesri aur chauthi shaadi karne par majboor kar dete hain. Masalan kasrat-e-aulaad ki raghbat<sup>175</sup>, ya haalt-e-haiz-o-nifaas mein quwwat-e-jimaa par control na kar paana, ya khaandani taalluqaat ko mazboot karne ki khwahish rakhna waghaira.

## Jaaez seher-e-Mohabbat

Aurat jaaez tareeqe se apne khavind par jaadu kar sakti hai aur wo ye hai: Khavind ki khaatir har waqt khoobsurat ban ke rehna, acchi khushboo lagaana, khavind saamne aae to muskuraahat aur acche

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<sup>171</sup> T: (گو) Agar-che, gar-che, glthough, though [Rekhta]

<sup>172</sup> T: (شُرْعاً) Islami shariyat ki roo se, according to Islamic law [Rekhta]

<sup>173</sup> T: (قُبَاحَت) Kharaabi, buraai, aeb, wrong, defect [Rekhta]

<sup>174</sup> T: (ذَّرَائِعِ ابْلَاغِ) Wo zariye ya waseele jin se khayalaat aur ittela-aat waghaira aam

logo'n tak pohonchaai jaa'e'n, yaane akhbaar, radio, television, mobile, internet waghaira [Rekhta]

<sup>175</sup> T: (رَغْبَت) Khwaahish, mailaan, shauq, zaroorat, keenness, wish, desire, interest [Rekhta]

alfaaz se uska isteqbaal karna, acche saath ka suboot dena, khavind ke maal ki hifaazat karna, uske baccho'n ki khoob dekh bhaal karna, khavind jab tak Allah ki naa-farmani ka hukum na de, uski farmabardaari karte rehna.

Lekin agar ham apne muaashare par nazar daodaae'n to hame'n ajeeb tazaad<sup>176</sup> sa mehsoos hota hai, aurat ko jab kisi mehfil mein shirkat karna hoti hai to, ya apni kisi saheli se milne jaana hota hai to khoob makeup karke, khushboo lagaa kar apne saare zewaraat pehen kar ghar se goya dulhan ban kar nikalti hai, aur jaise hi ghar mein wapas laut-ti hai to apna makeup saaf kar deti hai, zewarat utaar deti hai aur purane kapde zeb-tan kar leti hai, aur khavind jis ne uske liye ye sab kuch khareeda hota hai wo usse lutf-andoz hone se mehroom rehta hai aur hamesha apni biwi ko puraane kapdo'n mein dekhta hai, jabke usse pyaaz aur lehsan ki badd-boo phoot rahi hoti hai.

Aur agar aurat mein kuch aqal hoti to aisa na karti, balke apne khavind ko zeb-o-zeenat ka ziyaada haqdaar tasawwur karti, so aye meri musalmaan behno! Tumhara khavind jab kaam ke liye ghar se baahar chala jae to uski ghair-maujoodgi mein ghar ke saare kaam-kaaj khatam kar liya karo, phir ghusl karke khavind ki razaa ki khatir jis se yaqeenan Allah bhi raazi hoga, khoob zeb-o-zeenat ikhtiyar karo. Chunache wo jab ghar mein waapas aae to use apne saamne khoobsurat biwi, tayyar-shuda khaana aur saaf suthra ghar nazar aae. Taake tumhare saath uski mohabbat mein mazeed izaafa ho aur tumhare alaawa kisi aur par uski nazar na pade, aur Allah Ta'ala ki qasam ye jaaaz jaadu hai jo har biwi apne khavind par kar sakti hai.

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<sup>176</sup> T: (تَضَاد) Ikhtelaaf, farq, contradiction, inconsistency [Rekhta]

## Seher Mohabbat Ka Ilaj

Mareez par Quraani dam kare'n jiska zikr ham ne "Seher-e-Tafreeq" mein kar diya hai. Albatte us mein Surah al-Baqara ki 102 ki bajaee Surah at-Taghabun ki aayaat 14-16 ki tilawat kare'n.

Aye Imaan Waalo! Be-shak Tumhari Biwiyo'n Aur Tumhari Aulaad Mein Se Baaz Tumhare Dushman Hain, Lehaza Tum Un Se Mohtaaf Raho, Aur Agar Tum Moaaf Kar Do Aur Dar-guzar Karo Aur Bakhsh Do To Be-shak Allah Khoob Bakhshne Waala, Bohot Rehem Karne Waala Hai. Bilashubha Tumhare Maal Aur Tumhari Aulaad Fitna (aazmaish) Hain, Aur Allah Hi Ke Paas Agr-e-Azeem Hai. Chunaache Jahaa'n Tak Tumhari Isteaa-at Ho, Tum Allah Se Daro, Aur Suno Aur Itaa-at Karo, Aur Kharch Karo Ye Tumhari Zaat Ke Liye Behtar Hai, Aur Jise Apne Nafs Ke Laalach Se Bacha Liya Gaya To Wohi Log Falaah Paane Waale Hain.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ  
وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ  
تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ۚ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ  
وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ فَاتَّقُوا اللَّهَ مَا  
اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا  
لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ  
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

(Surah Taghabun: 14-16)

Jis par seher-e-mohabbat kiya gaya hota hai, damm ke dauran us par umooman mirgee ka दौरा nahi padta, albatta, uske hath paao'n sunn hojate hain, ya sar dard ya seene ka dard ya me'de (معدے) ka dard shuroo ho jaata hai. Khaas-kar us waqt jab usko jaadu pilaaya gaya ho, use shadeed me'de ka dard uth sakta hai aur qae bhi aasakti hai. So agar use me'de ka dard shuroo ho jaae aur wo qae karna caahta ho to darj-e-zel aayaat padh kar paani par dam kare'n.

Surah Yunus ki aayaat 81-82.

فَلَمَّا أَتَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ ۚ إِنَّ اللَّهَ سَيُبْطِلُهُ ۚ إِنَّ اللَّهَ لَا يُصْلِحُ  
عَمَلَ الْمُفْسِدِينَ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ.

Surah al-Aaraaf ki aayaat 117-122

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ  
مَا كَانُوا يَعْمَلُونَ ۚ فَعُلُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ۚ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ ۚ قَالُوا  
أَمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ.

Surah Taaha ki ayat 69.

وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ ۚ وَلَا يُفْلِحُ  
السَّاحِرُ حَيْثُ أَتَىٰ.

Ayat al Kursi.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا  
خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ  
وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ.

Phir wo paani mareez ko peene ke liye de de'n. Uske baad agar use  
zard<sup>177</sup> ya surkh<sup>178</sup> ya siyaa<sup>179</sup> rang ki ulti aajaae to samajh le'n uska  
jaadu toot gaya hai warna 3 hafte tak use ye paani peene ki talqeen  
kare'n ya us waqt tak jab uska jaadu toot na jaae aur khavind ka ilaaj

<sup>177</sup> T: (زَرْد) Peela, haldi ke rang ka, yellow  
[Rekhta]

<sup>178</sup> T: (سُرْخ) Laal rang, red [Rekhta]

<sup>179</sup> T: (سِيَاة) Kaala, black [Rekhta]

karte waqt ye baat yaad rahe hai ke uski biwi ko iska ilm na ho kyouнке agar use ilm ho jaata hai to wo dobara uspar jaadu kar sakti hai.

### Seher-e-Mohabbat ke Ilaaj Ka Ek (1) Amali Namoonaa

Ek (1) shakhs mere paas aaya aur usne apni surat-e-haal kuch is andaaz se bayan ki: “Main apni biwi ke saath maamool ke mutaabiq zindagi basar kar raha tha, lekin chand maah se ajeeb-o-ghareeb surat-e-haal se do-chaar hu’n aur wo is tarah ke main lamha bhar ke liye bhi apni biwi se sabar nahi kar sakta. Hatta ke apne kaam par jaata hu’n to wahaa’n bhi usi ke mutaalliq sochta rehta hu’n, ghar mein waapas aata hu’n to sab se pehle apni biwi ko dekhta hu’n aur jab mehmano’n ke saath baitha hota hu’n to baar-baar uth kar biwi ko dekhne chala jaata hu’n, ghair-maamooli taur par mujhe is par ghairat aati hai. Wo kitchen mein jaati hai to main uske peeche hota hu’n, sone ke kamre mein jaati hain to main bhi uske saath sone ke kamre mein chala jaata hu’n. Ghar ki safai ke liye jaati hain to tab bhi main uske peeche-peeche hota hu’n aur you’n lagta hai jaise meri nakeel uske haath mein hai wo jab bhi koi mutaalaba karti hai to use fauran poora karne ki koshish karta hu’n”.

Us shakhs ki soorat-e-haal ko sun kar main ne paani par dam kiya aur 3 hafte tak use peene aur usse ghusl karne ki use talqeen ki, basharte ke uski biwi ko iska ilm na ho. Wo muddat-e-mazkoora ke baad mere paas aaya aur usne bataa ke kuch ifaaqa<sup>180</sup> hua hai aur mukammal taur par theek nahi hua. So main ne uska dobara ilaaj kiya to wo theek hogaya, jis par main Allah Ta’ala ka shukar guzaar hu’n.

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<sup>180</sup> T: (إفاقه) Bimaari ki takleef mein kami hona, marz mein kami, gradual recovery from sickness [Rekhta]

## Jaadu Ki Teesri Qism: Seher-e-Takheel (Wahem Mein Mubtala Karne Waala Jaadu)

Farmaan-e-Ilaahi hai:

Kehne Lage Ke Aye Musa ﷺ! Ya To Tu Pehle Daal Ya Ham Pehle Daalne Waale Ban Jaa'e'n, Jawaab Diya Ke Nahi, Tumhi Pehle Daalo. Ab Musa ﷺ Ko Ye Khayaal Guzarne Lagaa Ke Unki Rassiya'n Aur Lakdiya'n Unke Jaadu Ke Zor Se Daad-bhaag Rahi Hain.

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى قَالَ بَلْ أَلْقُوا ط فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (Surah Taha: 65-66)

### Seher-e-Takheel Ki Alaamaat

- ① Munjamid<sup>181</sup> Cheez ko Mutaharrik<sup>182</sup> aur Mutaharrik ko Munjamid dekhna.
- ② Chote ko badaa aur bade ko chota samajhna.
- ③ Mukhtalif cheezo'n ko unki haqeeqat se hat kar dekhana, jaisa ke logo'n ne dekha ke rassiya'n aur lakdiya'n daodte hue saanp hain.

### Seher-e-Takheel kaise hojaata hai?

Jaadugar ek (1) cheez ko logo'n ke saamne rakhta hai jise wo jaante-pehchaante hote hain, phir wo shirkiya wird pardhta hai aur shaitaano'n se madad talab karta hai. Jiske nateeje mein log usi cheez ko uski asal haqeeqat se hat kar ek (1) doosri cheez tasawwur kar lete hain... Mujhe ek (1) shakhs ne bataaya ke usne ek (1) jaadugar ko logo'n ke saamne ek (1) anda rakhte hue dekha, phir usne kufriya tilism padhe aur wohi anda intehaai tezi ke saath unke saamne ghoomne laga. Isi tarah ek (1) aur shakhs ne bataaya ke ek (1) jaadugar ne do (2) patthar aamne-saamne rakhe. Phir jaadu waala tilism padha to wohi do (2) patthar bakriyo'n ki

<sup>181</sup> T: (مُنْجَمِد) Be-hiss, be-amal, frozen, solid [Rekhta]

<sup>182</sup> T: (مُتَحَرِّك) Harkat karne waala, moving, dynamic [Rekhta]



tarah ek-dosre se ladne lag gae. Isi tarah ke hairaan-kun kaam yaqeeni taur par jaadugar logo'n se maal batorne ke liye hi karta hai.

Aur you'n bhi hota hai ke jaadugar is tarah ke jaadu ko jaadu ki doosri qismo'n mein shaamil kar deta hai. Chunache wo seher-e-tafreeq ke saath agar is jaadu ko bhi shaamil karde to khavind ko uski khoobsurat biwi badd-soorat nazar aati hai aur agar seher-e-mohabbat mein ise shamil karde to khavind ko uski badd-soorat biwi khoobsurat nazar aati hai. Aur ye baat yaad rahe ke jaadu ki ye qism jaadu ki doosri qism (Shaoozah "شعوذة") se bilkul mukhtalif hai, jis mein jaadugar haath ki safaai se kaam nikaalta hai.

### Seher-e-Takheel Ka Tod

Is jaadu ka tod har aisi dua aur har aise zikr se hota hai jis se shaitaan bhaag jaate ho'n. Masalan: Azaan, Ayatal Kursi, Bismillah aur Deegar masnoon azkaar, basharte-ke unko wazoo ki haalat mein padhaa jaae. Agar ye azkaar padhne se jaadugar ki chaale'n khatam na ho'n to yaqeen karle'n ke ye wo jaadugar hai jo sirf haath ki safaai se kaam leta hai.

### Seher-e-Takheel Ke Tod Ka Amali Namoon

1 basti mein 1 jaadugar rahaish-pazeer tha, wo apni mahaarat se logo'n ke saamne you'n saabit karta ke ek (1) Quran-e-Majeed laata, phir Surah Yasin ke safhaat ke saath ek (1) dhaaga baandh deta, phir us dhaage ke doosre sire ko ek (1) chaabi se baandh deta aur chaabi ko fiza mein you'n buland kar deta ke Quran-e-Majeed dhaage ke saath latka hua nazar aata. Phir kufriya tilism padh kar Quran-e-Majeed se mukhaatib hokar kehta: Daa'e'n ghoomo, chunache Quran-e-Majeed daa'e'n taraf intehaai tezi ke saath ghoomne lag jaata. Phir kehta: Baa'e'n ghoomo, to Quran-e-Majeed baa'e'n taraf bohot tezi se ghoomne lag jaata. Logo'n ne use ye harkat karte hue kai baar dekha tha aur wo ye samajhte the ke choonke shaitaan Quran-e-Majeed ko hath nahi lagaa sakta, is liye ye usi jaadugar hi ki mahaarat hai.

Mujhe uske baare mein maaloom hua to main apne ek (1) dost ko lekar uski taraf rawaana hogaya. Us waqt main F. A. ka taalib-e-ilm tha. Main ne wahaa'n pohonchte hi us jaadugar ko logo'n ke saamne challenge kar diya ke ab wo ye harkat karke dikhaae. Chunache wo ek (1) Quran-e-Majeed aur ek (1) dhaaga lekar aagaya, ab usne Surah Yasin ke safahaat us dhaage se baandhe, phir doosre sire par 1 chaabi baandh di, aur chaabi ko fiza mein buland kar diya aur Quran-e-Majeed us dhaage ke saath latak gaya. Main ne apne dost se kaha ke wo majlis ki ek (1) jaanib baith kar Ayatal Kursi padhta rahe aur khud main doosri jaanib baith kar Ayatal Kursi baar baar padhne lag gaya. Log ye saara manzar apni aankho'n se dekh rahe the, idhar jaadugar jab apne kufriya tilism padh kar faarigh hua to Quran-e-Majeed se mukhatib hokar kehne laga: Daae'n ghoomo, to Quran-e-Majeed ne koi harkat na ki.

Usne apne kufriya tilism dobaara padhe aur Quran-e-Majeed se baae'n ghoomne ko kaha, lekin phir bhi Quran-e-Majeed ne koi harkat na ki. Is tarah wo logo'n ke saamne ruswa ho gaya aur uska rob-o-dab-dabaa khaak mein mil kar reh gayaa. Farman-e-Ilaahi hai:

Aur Allah Ta'ala Zaroor Biz Zaroor  
Uski Madad Karta Hai Jo Uske  
Deen Ki Madad Karta Hai.

(Surah Hajj: 40) وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ.

## Jaadu Ki Chauthi Qism: Seher-e-Junoon

Hazrat Khaarja ﷺ bin Salat kehte hain unke chacha Rasool Allah ﷺ ki khidmat mein haazir hue aur Islam qubool kar liya, phir jab wapaa jana laga to 1 basti se uska guzar hua jaha'n logo'n ne 1 paagal ko zanjeer se baand rakha tha. Uske ghar walo'n ne usse kaha: "Hamne suna hai ke tumhara Nabi khair-o-bhalaai lekar aaya hai, to kya tum is majnoon ka ilaaj kar sakte ho?" To usne Surah Fatiha ko padha jisse use shifa mil gai. Uske ghar walo'n ne usko sau (100) bakriyan bataur-e-inam dee'n. Usne ye saara waaqia Rasool Allah ﷺ ko aakar sunaaya. To Aap ﷺ ne poocha: "Tum ne kuch aur bhi padha tha?" Usne kaha: "Nahi". To Aap ﷺ ne farmaya: "To wo bakriyan qubool karlo, kyunke tum ne barhaq damm kiya hai aur log to najaaez damm karke logo'n ka maal batorte hain".

Aur ek (1) riwayat mein ye bhi hai ke usne 3 din tak use Surah Fatiha padh kar Subah-o-Shaam damm kiya aur har martaba Surah Fatiha ko padh kar apne luaab<sup>183</sup> ko phoonk se mila leta tha. Ye hadees Sunan Abu Dawood Kitaabut Tib mein maujood hai.<sup>184</sup>

### Seher-e-Junoon Ki Alaamaat

- ① Pareshan-khayaali<sup>185</sup>, hawaas-baakhta<sup>186</sup> aur shadeed nisiyaan<sup>187</sup>.
- ② Be-tuki baate'n karna.
- ③ Tak-taki baandh kar aur tedhi nigah se dekhna.
- ④ Ek (1) jagah par na theherna.

<sup>183</sup> T: (لُعَاب) Mu'n se nikalne waali ratoobat, thook, saliva [Rekhta]

<sup>184</sup> Imam Nawawi رحمه الله ne Al Azkaar: P87 mein aur Shaikh Albani رحمه الله ne ise Saheeh, Abu Dawood: V2 P 737 mein ise Saheeh qaraar diya hai.

<sup>185</sup> T: (پریشان خیالی) Khayalaat ki be-tarteebi, pareshaani [Rekhta]

<sup>186</sup> T: (خواس باخْتَه) Badd-hawaas, ghabraaya hua, hairaan-o-pareshaan, stupefied, confounded or confused due to shock or fear, out of one's senses, shocked [Rekhta]

<sup>187</sup> T: (نِسْيَان) Bhool-chook, bhool jaana, forgetfulness, amnesia [Rekhta]

- ⑤ Kisi khaas kaam ko jaari na rakhna.
- ⑥ Apni zaahiri shakl-o-surat ka koi khayaal na rakhna.
- ⑦ Agar seher-e-Junoon ziyaada ho to mu'n uthaa kar chalte rehna aur ye maaloom na ho ke wo kaha'n jaa rahaa hai.
- ⑧ Ghair-abaad jagaho'n par so jaana.

### Seher-e-Junoon Kaise Hota Hai?

Jaadugar ko junoon ke liye jis jinn ki duty lagaana hai wo sab se pehle us shakhs mein daakhil hota hai, jis par jaadu karna maqsood hota hai. Phir uske dimaagh mein morcha-bandi<sup>188</sup> kar leta hai aur phir dimaagh ke un hisso'n par shadeed dabao daalta hai jo sonch-o-fikr aur yaad-daasht ke liye khaas hote hain. Uske baad seher-e-junoon ki alamaat zaahir hona shuroo ho jaati hain.

### Seher-e-Junoon Ka Ilaj

- ① Jis shakhs par seher-e-junoon kiya gaya ho, us par qurani aayat waala dam kare'n jiska zikr maine jaadu ki pehli qism *Seher-e-Tafreeq* mein kar chuka hu'n.
- ② Agar us dauran mareez par mirgee ka दौरa padhta hai to usse us tarah nimte'n jis ka tareeqa mein pehli qism mein bayan kar chuka hu'n.
- ③ Agar us par mirgee ka दौरa nahi padta to kam-az-kam teen (3) baar us par dam kare'n. Phir bhi दौरa nahi padta to mundarja-zel surah record karke mareez ko de de'n aur use ek (1) maah rozaana 2-3 martaba sunne ki talqeen kare'n. Soorate'n ye hain:

Pehli qism mein jo dam zikr kiya gaya hai, uski aayaat-o-surah.

Isi tarah Surah al-Baqara, Surah Hood, Surah al-Hijr, Surah as-Saaffaat, Surah Qaaf, Surah al-Mulk, Surah al-Jinn, Surah al-Aala, Surah az-Zalzala,

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<sup>188</sup> T: (مورچہ بندی) Mehfooz ho kar muqaabla karna [Rekhta]

Surah al-Humaza, Surah al-Kaafiroon, Surah al-Falaq, Surah an-Naas. (Yaad rahe ke in aayaat-o-surah ki paabandi zaroori nahi, in mein munaasib kamee-o-beshi ho sakti hai).

Is muddat mein mundarja-zel Surah ko sunte waqt mareez ko shadeed ghutan ka ehssaas ho sakta hai aur ye bhi ho sakta hai ke us dauran use mirgee ka दौरa pad jaae aur uski zubaan se jinn bolne lag jaae aur aisa bhi ho sakta hai ke ibtedaai 15 dino'n mein use shadeed takleef mehsoos ho, phir aahista aahista kam hona shuroo ho jaate aur mahina ke aakhir tak wo normal ho jaae. Agar aisa ho to aakhir mein uspar 1 baar phir dam kare'n taake agar jaadu ka koi asar baaqi ho to wo bhi khatam hojaae.

④ Mareez is muddat mein sukoon pohonchaane waali goliya'n istemaal na kare.

⑤ Is dauran agar wo bijli ki raushniyo'n mein baithega to yaqeenan jinn ko eza pohonchegi aur shifaa jald naseeb hogi.

⑥ Seher-e-Junoon ke ilaaj ki muddat ek (1) maah bhi ho sakti hai, teen (3) maah bhi ho sakti hai aur usse ziyaada bhi.

Muddat-e-ilaaj mein mareez Allah ki naa-farmani se parhez kare aur har chote bade gunah se bache, masalan gaana sunna, cigarette-noshi karna, namazo'n ki adaai gi mein susti karna, mareez agar aurat hai to uska be-parda rehna.

Agar mareez ko me'de (معدی) ka dard mehsoos ho to ye is baat ki daleel hai ke use jaadu khilaaya ya pilaaya gayaa hai, us soorat mein aap damm waali aayaat-e-mazkoora paani par padhe'n. Phir usse peene ki talqeen kare'n taake pait mein maujood jaadu toot jaae ya use ulti aajaae.

## Seher-e-Junoon Ke Ilaaj Ka Amali Namoonaa

Pehla Namoonaa:

Mere paas kuch log aae jinho'n ne apne saath ek (1) naujawan ko zanjeer mein jakad kar pakda hua tha, usne mujhe ko dekha to daod

lagaadi aur paaon mein lagi zanjer tod-di. Uske saath aae hue logo'n ne use pakad liya to maine uspar Quran-e-Majeed ko padhna shuroo kar diya. Us dauran wo mere mu'n par baar-baar thookta raha. Aakhir kaar main ne unhe'n chand cassettes dee'n aur naujawaan ko unhe'n sunne ki talqeen karke 45 din ke baad dobara aane ka kaha.

Us muddat ke baad wo chal kar mere paas aaya to damaaghi taur par bilkul theek ho chuka tha, usne aate hi mujh se maazarat<sup>189</sup> ki ke laa-shaori<sup>190</sup> taur par usse mere mu'n par thookne ki ghalati ho gai thee. Main ne uspar dobara dam kiya to koi cheez zaahir na hui aur is tarah wo shifayaab hokar chala gaya. Jaate hue usne mujhse sawaal kiya ke kya shifayaab hone par sadqa karna ya roze rakhna zaroori hai? Main ne use bataaya ke zaroori to nahi, albatta shukrane ke taur par agar wo sadqa karna chaahe ya nafli roze rakhna chaahe to ye bohut acchi baat hai.

#### Doosra Namoonah:

Mere paas ek (1) aisa naujawaan aaya jo paagal ho chuka tha aur apne maamulaat<sup>191</sup> ko shak ki nigaah se dekhta tha. Main ne us par damm kiya to maaloom hua ke usko seher-e-junoon kiya gaya hai aur aise waqt mein kiya gaya hai jab ye shaadi karne waala tha. Maine use chand cassette'n sunne ke liye aur paani par damm karke use diya aur ek (1) maah ke baad dobara aane ke liye kaha. Taqreeban bees (20) din ke baad uska ek (1) rishtedaar aaya aur usne mujhe khush-khabri di, ke ab wo naujawaan bilkul tandrust hai aur shadi kar chuka hai, uspar main Allah Ta'ala ka shukar adaa kiya jis ki taufeeq se use shifa naseeb hui.

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<sup>189</sup> T: (مَعْدَرَت) Uzr, heela, bahaana, moaafi, excuse, apology [Rekhta]

<sup>190</sup> T: (لا شُعُورِي ظُورِ بِر) laa-ilmi mein, subconsciously, unconsciously [RSB]

<sup>191</sup> T: (مَعْمُولَات) Wo kaam jo aadmi roz anjaam deta ho, wo baate'n jin ki aadat ho, routine, routine procedures [Rekhta]

## Jaadu Ki Paanchwi Qism: Seher-e-Khamool (Kaahili-o-Sustee)

### Seher-e-Khamool ki a’alaamaat

- ① Khalwat pasandi.<sup>192</sup>
- ② Khud Gharzi.<sup>193</sup>
- ③ Mukammal Khaamoshi.
- ④ Pareshaan Khayaali.<sup>194</sup>
- ⑤ Hamesha Sar-dard.
- ⑥ Mehfilo’n se Karaahat<sup>195</sup>.
- ⑦ Hamesha Sust Rehna.

### Seher-e-Khamool Kaise Ho Jaata Hai.

Jaadugar ek (1) jinn ko us shakhs ki taraf bhejta hai jis par jaadu karna maqsood hota hai aur uske zimme ye kaam lagaata hai ke wo uske dimaagh par morcha-bandi karle aur uske liye khalwat-pasandi aur alahadgi ke asbaab paida kare. So wo jinn maqdoor-bhar<sup>196</sup> uski koshish karta hai, uske baad *Seher-e-Khamool* ki alaamaat zahoor-pazeer<sup>197</sup> hoti hain.

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<sup>192</sup> T: (خَلْوَت پَسَنَدی) Tanha akele rehne mein sukoon milna, dost-reshtedaaro’n ke saath na milna-julna [RSB]

<sup>193</sup> T: (خُود غَرَزی) Apna faaeda dekhna, matlab-parasti, selfishness, self-interested [Rekhta]

<sup>194</sup> T: (پَرِشَاں خَیالی) Khayalaat ki be-tarteebi, pareshaani [Rekhta]

<sup>195</sup> T: (گِراہَت) Nafrat, na-pasandeedgi, bezaari, disgust, dislike [Rekhta]

<sup>196</sup> T: (مَقْدُور بَہر) Jahaa’n tak mumkin ho, according to one’s power or ability [Rekhta]

<sup>197</sup> T: (ظُہُور پَذِیر ہونا) Zaahir hona, saamne aana, to appear, to arise [Rekhta]

## Seher-e-Khamool Ka Ilaj

- ① Us par wo damm kare'n jiska zikr "*Seher-e-Tafreeq*" mein kiya gaya hai.
- ② Agar us par mirgi ka दौरa shuroo ho jaae aur jinn uski zaban se bolne lag jaae to uske saath usi tarah nimte'n jis tarah hamne uska tareeqa pehli qism mein bayan kar diya hai.
- ③ Agar mirgi ka दौरa na pade to uske liye 3 cassettes mundarja-zel surah se record kare'n, Surah al-Fatiha, Surah al-Baqara, Surah Aale Imran, Surah Yasin, Surah as-Saaffaat, Surah ad-Dukhkhaan, Surah adh-Dhaariyaat, Surah al-Hashar, Surah al Ma'arij, Surah al-Ghaasihya, Surah az-Zalzala, Surah al-Qaaria, Surah an-Naas. Mareez ek (1) cassette subah ke waqt, doosri Asr ke waqt aur teesri sone se pehle 45 din tak rozaana sune, ye muddat 60 din tak bhi ho sakti hai.
- ④ Is muddat ke khaatima ke saath hi In Sha Allah mareez ko shifa naseeb ho chuki hogi.
- ⑤ Mareez us dauran sukoon pohonchaane waali dawaao'n se parhez kare.
- ⑥ Agar mareez me'de (معدی) ka dard mehsoos kare to damm waali aayaat paani par padhe'n. Jise wo us muddat ke dauran peeta rahe.
- ⑦ Agar mareez hamesha sar-dard ki shikaayat karta ho to in aaayat ko paani par padhe'n. Phir wo mareez par teesre din usse ghushl karta rahe, basharte-ke paani mein izaafa na kare, use aag par garam bhi na kare aur saaf-suthree jagah par ghushl kare.



## Jaadu Ki Chatti Qism: Seher-e-Hawaatif (Cheekh-o-Pukaar)

### Seher-e-Hawaatif ki alaamaat

- ① Khaufnaak Khuwaab.
- ② Khuwaab mein use you'n lage jaise use koi pukaar raha ho.
- ③ Haalaat-e-bedaari mein kuch awaaze'n sunaai de'n aur koi shakhs nazar na aae.
- ④ Kasrat-e-Wasaawis<sup>198</sup>.
- ⑤ Apne dost-ahbaab ke baare mein ziyaada shukook-o-shubhaat mein muftala hona.
- ⑥ Khuwaab mein use you'n lage jaise wo ek (1) buland choti se girne waala hai.
- ⑦ Khuwaab mein use haiwanaat nazar aae'n, jo uske peeche bhaag rahe ho'n.

### Seher-e-Hawaatif Kaise Hojaata Hai?

Jaadugar ek (1) jinn ko ye duty lagaa ke bhejta hai ke falaa'n aadmi ko neend aur haalat-e-bedaari dono mein be-tawajjoh<sup>199</sup> banaade, chunache wo neend ki haalat mein khoo'n-khwar jaanwaro'n ki shakl mein uske saamne aata hai aur haalat-e-bedaari mein use ajeeb-o-ghareeb awaazo'n mein ya un logo'n ki awaazo'n mein pukaarta hai, jinhe'n wo jaanta pehchaanta hai. Phir use har qareebi aur door ke rishtedaaro'n ke mutaalliq shukook-o-shubhaat mein muftala kar deta hai. Uske baad *Seher-e-Hawaatif* ki alaamaat jaadu ki quwwat ke mutaabiq zaahir hona shuru ho jaati hain. Agar zordaar tareeqe se jaadu

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<sup>198</sup> T: (وَسْوَسِي) Shubhaat, shukook, whims [Rekhta]

<sup>199</sup> T: (بے تَوَجُّه) Be-fikr, be-parwaah, ghaafil, distracted, absent-minded [Rekhta]

kiya gaya ho to use junoon<sup>200</sup> tak pohoncha sakta hai aur agar aisa na ho to waswase ki hadd tak hi rehta hai.

### Seher-e-Hawaatif Ka Ilaj

- ① Mareez par wo damm kare'n jiska zikr pehli qism mein kar diya gaya hai.
- ② Agar use mirgi ka दौरa shuroo ho jaae to uske saath nimatne ka tareeq bhi pehli qism mein bayan kar diya gaya hai aur agar mirgi ka दौरa shuroo na ho to use darj-e-zel taalimaat de'n:
- ③ Mareez ko chaahiye ke wo sone se pehle wazu karle (Bukhari: V1 P357; Fath-o-Muslim: V17 P32 aur Ayatal Kursi padh le. (Bukhari: V4 P487)
- ④ Sone se pehle muawwizaat<sup>201</sup> ko padhe, phir apni dono hatheliyo'n mein phoonk kar unhe'n poore jism par pher le. (Bukhari V11 P125)
- ⑤ Subah ke waqt Surah as-Saaffaat aur sote waqt Surah ad-Dukhkhaan ki tilaawat kare ya un dono surah ko cassette se sunle.
- ⑥ Har teesre (3<sup>rd</sup>) din Surah al-Baqara ki tilaawat kare ya use sunle.
- ⑦ Sone se pehle Surah al-Baqara ki aakhri 2 aayaat ko padh le.
- ⑧ Sote waqt ye dua padh le:

Aye Allah! maine tere naam ke saath (bistar par) apni karwat rakhi. Aye Allah! mere gunah bakhsh de aur mere shaitaan ko ruswaa karde aur (usse) meri gardan azaad karde aur mujhe aala majlis mein shaamil farma.

بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي، اللَّهُمَّ اغْفِرْ لِي  
ذَنْبِي، وَأَخْسِئْ شَيْطَانِي، وَفُكَّ رِهَانِي،  
وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى.

(Abu Dawood: H5054 iski sanad ko Imam Nawavi ne Al Azkaar:77 mein, Albani ne Mishkath: 2409 mein Saheeh qaraar diya hai.)

<sup>200</sup> T: (جُنُون) Deewaana pann, deewaangi, madness, frenzy [Rekhta]

<sup>201</sup> T: Surah Ikhlas, Surah Falaq, Surah Naas [RSB]

Ye surah ek (1) cassette mein record karke mareez ko de de'n jise wo rozaana teen (3) baar suna kare.

① Surah Haa Meem Sajda

② Surah al-Fatha

③ Surah al-Jinn.

In taalimaat par wo ek (1) maah tak amal kare. In sha Allah shifaa naseeb hogi.

## Jaadu Ki Saatwee'n Qism: Seher-e-Amraaz

### Seher-e-Amraaz ki Alaamaat

- ① Kisi ek (1) uzoo<sup>202</sup> mein daaemi<sup>203</sup> dard<sup>204</sup>.
- ② Mirgi ka दौरا.
- ③ Azaa-e-jism mein se kisi ek (1) uzoo ka be-harkat ho jaana.
- ④ Poore jism ka be-harkat ho jaana.
- ⑤ Hawaas-e-khamsa<sup>205</sup> mein se kisi ek (1) ka be-amal ho jaana.

Yahaa'n ek (1) tambeeh karna zaroori hai aur wo ye ke mazkoora alaamaat chand jismaani bimaariyo'n ki alaamaat se milti-julti hain. Jaadu aur jismaani bimaari mein farq is tarah hoga ke mareez par damm karke dekhe'n, agar dauran-e-qirat uske jism mein koi tabdeeli roonuma hoti hai, masalan sar chakraana, sar dard, haath-paao'n ka sunn ho jaana ya kaapna, to yaqeeni taur par uspar jaadu ka asar hai aur agar aisa na ho to use jismaani bimaari hai. Jiske ilaaj ke liye use doctoro'n ke paas le jaana chaahiye.

### Seher-e-Amraaz Kaise Ho Jaata Hai?

Ye baat har shakhs ko maaloom hai ke dimaagh jism ka hukumraan hota hai, chunache insaan ke hawaas<sup>206</sup> mein se har ek (1) ka dimaagh mein 1 markaz hota hai jaha'n se use taalimaat milti hain. Misaal ke taur par aap agar apni ungli aag ke qareeb kare'n to fauri taur par ungli dimaagh mein apne markaz-e-ehsaas ko signal degi, phir ye markaz use hukum dega ke fauran aag se door ho jaae kyonke uska qurb khatarnaak saabit ho sakta hai. So wo ungli apne hukumraan ke hukum ke mutaabiq fauran

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<sup>202</sup> T: (عُضْو) Badan ka koi hissa ya juzoo, organ, limb, part of body [Rekhta]

<sup>203</sup> T: (دائمی) Hamesha ka, mustaqil, eternal, perpetual, permanent [Rekhta]

<sup>204</sup> T: Continious paen

<sup>205</sup> T: (خواسِ خمسَه) Isse paancho'n hawaas-e-zaahiri muraad hote hain, five (5) senses (sight, smell, hearing, taste, and touch) [Rekhta]

<sup>206</sup> T: (خواسِ) Hosh, ausaan, five senses [Rekhta]

aag se door hojaati hai aur ye sab kuch lamha bhar ke andar mukammal ho jaata hai.

Farmaan-e-Ilaahi hai:

Ye Allah Ki Makhlooq Hai, So Mujhe Dikhaao Ke Allah Ke Alaawa Doosro'n Ne Kya Paida Kiya Hai? (Surah Luqman: 11)

هَذَا خَلَقَ اللَّهُ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ.

Jaadugar ne jab kisi insaan par *Seher-e-Amraaz* karna hota hai to jinn uske dimaagh ke us markaz par morcha-band ho jaata hai jiski duty jaadugar lagaata hai. Masalan kaan ka markaz-e-ehsaas, ya aankh, ya haath, ya pao'n ka markaz-e-ehsaas. Uske baad us uzoo ki teen (3) haalato'n mein se ek (1) haalat roo-numa ho sakti hai.

Jinn ya to uzoo aur uske markaz-e-ehsaas ke darmiyaan signal ka tabaadla<sup>207</sup> (Allah ki qudrat se) rok deta hai, jis se wo uzoo be amal ho jaata hai aur mareez behra ho jaata hai, ya andha, ya goongha ho jaata hai ya uzoo be-harkat<sup>208</sup> ho jaata hai.

Ya phir wo kabhi signal ke tabaadla ko rok leta hai (Allah ki qudrat se) aur kabhi chod deta hai, jis se wo uzoo kabhi be-amal ho jaata hai aur kabhi kaam karna shuroo kar deta hai.

Aur ya phir jinn uzoo aur uske markaz-e-ehsaas ke darmiyaan baghair asbaab ke lagataar aur intehaai tez signalz ka tabaadla karta hai, jis se wo uzoo sakht ban jaata hai aur agar mukammal taur par bekaar nahi ho jaata to kam-az-kam be-harkat zaroor ho jaata hai. Farmaan-e-Ilaahi hai:

Aur Wo KisiK Allah Ke Hukum Ke Baghair Nuqsaan Nahi Pohoncha Sakte. (Surah al-Baqara: 102)

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

<sup>207</sup> T: (تَبَادُلُهُ) ek (1) jagah se doosri jagah jaana, exchange of signal, information from one place to another [Urduinc]

<sup>208</sup> T: (بے حرکت) Na hilne waala, motionless, immobile [Rekhta]

Is aayat se saabit hua ke jaadugar Allah ke hukum se nuqsaaan pohoncha sakte hain. Lehaza is mein taajjub ki koi baat nahi hai. Bohot saare doctor's pehle is haqeeqat ka eteraaf nahi karte the, lekin unho'n ne jab apni aankho'n se chand cases dekhe to ise tasleem karne ke alaawa unke liye koi aur chaara-e-kaar na tha. Mere paas 1 doctor aaya aur aate hi kehne lagaa: "Main ek (1) aise maamle ki wajah se aaya hu'n, jis ne mujhe dehshat zadaa kar diya hai hai".

Maine kaha: "Khair to hai, kya hua?"

Usne kaha: "Mere paas ek (1) aadmi apne faalij-zada<sup>209</sup> bete ko lekar aaya jo harkat karne ke qaabil nahi tha, maine uska muaaina<sup>210</sup> kiya to mujhe maaloom hua ke uski peeth ki haddiyo'n mein aisi bimaari hai jis ka ilaaj kisi doctor ke paas nahi, na operation se, na kisi aur tareeqe se, chand hafte guzarne ke baad wo aadmi dobara mere paas aaya to main ne usse poocha ke uske faalij-zada bete ka kya haal hai? To usne jawab diya ke ab wo theek hai, baith bhi sakta hai aur chal bhi leta hai, maine usse poocha ke tumne uska ilaaj kiske paas kiya? To usne bataaya ke Waheed (Saahib-e-Kitaab)<sup>211</sup> ke paas, chunache main aapke paas ye jaanne ke liye aaya hu'n, ke aap ne us bacche ka ilaaj kis tarah se kiya?"

Main ne use bataaya ke uspar maine Qurani aaayat padhi thee'n aur kalonji ke tel<sup>212</sup> par damm karke diya tha, jise faalij-zada azaa<sup>213</sup> par malnaa tha, uske baad alhamdulillah wo shifayaab hogaya.

## Seher-e-Amraaz Ka Ilaaj

Uspar Seher-e-Tafreeq waala dam kare'n, agar use mirgi ka दौरa shuru ho jaae to bayan kiye gae tareeqe ke mutaabiq uske jinn ke saath nimte'n.

<sup>209</sup> T: (فالج زده) Jise faalij hua ho, faalij ka mareez, paralysed [Rekhta]

<sup>210</sup> T: (مُعَائِنَة) Marz ki pehchaan/parakh karna, bimaari ka pataa lagaana, checkup, diagnose [Rekhta]

<sup>211</sup> T: Muallif [RSB]

<sup>212</sup> T: (نیل) Oil [RSB]

<sup>213</sup> T: (أَعْضَا) Jism ke hisse, organs, body parts [Rekhta]

Agar mirgi ka daura shuru na ho aur us mein kuch tabdeeliya'n roo-numaa ho'n to use mundarja-zel taalimaat de'n.

① Ek 1 cassette mein darj-e-zel surah record karke mareez ko de de'n jise wo rozana teen (3) baar sune: Surah al-Fatiha, Ayatal Kursi, Surah ad-Dukhkhaan, Surah al-Jinn, Qisaar as Soor<sup>214</sup>, Muawwizaat<sup>215</sup>.

② Darj-e-Zel da'm kalonji ke tel<sup>216</sup> par kare'n jise wo subah-o-shaam apni pessaani aur mutassira<sup>217</sup> uzoo par malta rahe: Surah al-Fatiha, al-Muawwizatain.

Aur Ham Quran Mein Wo Kuch  
Naazil Farmaate Hain Jo  
Momino'n Ke Liye Rahmat Aur  
Shifa Hai. (Surah al-Isra: 82)

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ

Main Allah ke naam se tujhe  
damm karta hu'n aur Allah tujhe  
har takleef-dah bimaari aur har  
rooh-e-badd ya hasad karne  
waali aankh ki buraai se shifa  
dega.

بِسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ دَاءٍ  
يُؤْذِيكَ وَمِنْ كُلِّ نَفْسٍ أَوْعَيْنٍ حَاسِدٍ لِلَّهِ  
يَشْفِيكَ.

Aye Allah! Tu logo'n ka  
parwardigaar hai, takleef door  
farma aur shifa bakhsh. Kyoune  
tu shifa bakhshne waala hai. Teri  
shifa ke alaawa koi shifaa nahi.  
Aisi shifaa ataa farma jo bimaari  
ko jad se ukhaad de

اللَّهُمَّ رَبَّ النَّاسِ، اذْهَبِ الْبَاسَ، وَاشْفِ  
أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً  
لَّا يُعَادِرُ سَقَمًا

<sup>214</sup> T: (قِصَارُ السُّورِ) Chote-chote surah jaise  
paara A'mma (30<sup>th</sup> paara) [RSB]

<sup>215</sup> T: (مُعَوِّذَاتَيْنِ) Surah al-Ikhlaas, Surah al-  
Falaq, Surah an-Naas [RSB]

<sup>216</sup> T: (نیل) Oil [RSB]

<sup>217</sup> T: (مُتَأَثِّرَةٌ) Mutaassir hone waala,  
affected [Rekhta]

Mareez in talimaat par 60 din tak musalsal amal karta rahe, agar marz khatam ho jaae to theek hai warna dobara uspar damm kare'n aur kalonji ke tel<sup>218</sup> par dam karke de'n.

### Seher-e-Amraaz Ke Ilaaj Ke Amali Namoonae

#### Pehla Namoonae:

Ek (1) khatoon ko uska baap aur bhai mere paas lekar aae, wo khamosh thee, baat nahi kar sakti thee, balke mu'n bhi nahi khol sakti thee, hatta ke khaane ke liye bhi. Illa ye ke wo uska mu'n zabardasti khol de'n aur use juice aur doodh waghaira pilaa de'n. Uski ye haalat 35 din se isi tarah se thee. Maine uspar damm kiya to bolne lag gae. *Alhamdulillah*.

#### Doosra Namoonae:

Ek (1) khatoon ne bataaya ke use taang mein shadeed dard mehsoos hota hai. Maine kaha: Shayad use koi jismaani bimaari hogi, lekin choonke wo ba-mushkil chal sakti thee. Is liye maine uspar damm karna shuroo kiya, abhi usne Surah al-Fatiha ko hi suna tha ke uspar mirgi ka daura pad gaya aur uski zubaan se jinn bolne lag gaya aur usne bataaya ke wohi hai jis ne uski taang pakad rakhi hai. So maine use nikal jaane ka hukum diya, wo nikal gaya to aurat apne fitri<sup>219</sup> andaaz se chalne ke qaabil hogai. *Walhamdulillah Rabbil A'alameen*.

#### Teesra Namoonae:

Ek (1) shakhs mere paas aaya jiska mu'n daae'n taraf waazeh taur par mudaa hua tha. Maine uspar damm kiya to uski zubaan par jinn bolne laga aur usne kaha ke us shakhs ne mujhe eeza pohonchaa<sup>220</sup> thee. Main ne jinn ko samjhaya ke yaqeenan isne tumhe'n nahi dekha hoga aur tum par ye baat haraam hai ke tum kisi musalman ko eeza pohonchaaao. Jinn ne meri baat maan li aur usse nikal gaya, jiske baad uska mu'n bilkul seedha ho gaya. *Alhamdulillah*

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<sup>218</sup> T: (تیل) Oil [RSB]

<sup>219</sup> T: (فطری) Asli, haqiqi, natural [Rekhta]

<sup>220</sup> T: (ایذا پہنچانا) Takleef dena, inflict pain [RSB]



## Chautha Namoon:

Mere pas ek (1) ladki ka waalid aaya aur usne apni beti ki haalat you'n bayan ki: "Meri beti ek (1) andhonaak<sup>221</sup> haadse se do-chaar hogai hai aur do (2) maah se behosh padi hai. Abu sun to leti hai lekin bol nahi sakti. Uske jism ka koi hissa harkat nahi karta aur kuch khaa bhi nahi sakti aur us waqt wo Abha shaher ke Aseer Hospital mein padi hai, jaha'n doctors ne use neend-aawar goliyan<sup>222</sup> khilaa kar sulaa diya hai aur ek (1) doctor ne mujhe bataaya ke uske saare test bilkul durust hain aur unhe'n kuch pataa nahi chal rahaa ke use kya hua hai? Albatta unho'n ne uske narkhare<sup>223</sup> mein ek (1) suraakh kar diya hai taake wo saans le sake aur naak se ek (1) pipe daakhil kar diya hai taake use ghizaa di jaa sake aur wo apni zindagi ke baaqi ayyam isi haalat mein aur usi chaar-paai par padi guzaarde".

Maine us ladki ka qissa suna aur agar Shaikh Saeed bin Misfar al-Qahtaani Hafizahullah ki khusoosi sifaarish na hoti to main uska ilaaj karne ke liye khud chal-ke uske paas na jaata. Kyounke ye meri aadat nahi. So mujhe majbooran jaana padaa, hospital se khusoosi taur par mere liye ijaazat-naama liya gaya ke main mulaqaat ke auqaat ke alaawa doosre waqt mein jaakar mareeza ka ilaaj kar saku'n. Main gaya to waaqiatan uski haalat wohi thee jo uske waalid ne bayaan ki thee. Intehaai kamzoor ho chuki thee, albatta bolti nahi thee.

Maine usse jaadu ki kuch alamaat ke mutaalliq sawaal kiya to usne nafee mein sar hilaa diya aur mujhe kuch bhi maaloom na ho saka ke use kya hai. Us dauraan maghrib ki namaz ka waqt ho gaya. Chunache maine namaze mein uske liye dua ki phir waapas lauta aur Surah al-Falaq ko uspar padha. Nez ye dua bhi padhee:

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<sup>221</sup> T: (أندوه ناك) Almnaak, takleef-dah, tragic [RSB]

<sup>222</sup> T: Sleeping pills [RSB]

<sup>223</sup> T: (نَزَحْرَا) Gale ki wo naali jisse saans aati-jaati hai, windpipe, throat [Rekhta]

Aye Allah! Aye logo ke Rabb!  
 Azaab-o-takleef ko door karde  
 aur shifa ataa farma, toohi shifa  
 dene waala hai, teri di hui shifa ke  
 siwa koi shifa nahi hai, aisi shifa  
 de ke bimaari kuch bhi baaqi na  
 rahe.<sup>224</sup>

اَللّٰهُمَّ رَبَّ النَّاسِ، اَذْهَبِ الْبَاسَ، وَاشْفِ  
 اَنْتَ الشَّافِى، لَا شِفَاءَ اِلَّا شِفَاؤُكَ شِفَاءً  
 لَا يُعَادِرُ سَقَمًا.

*Allahumma Rabb Annaasi Azhibil baasi Washfi Antash Shaafi Laa Shifaai Illa Shifaauka Shifaa-an alla Youghaadiru Saqaman.*

Wo ladki Allah ke fazal-o-karam se bolne lag gai, uska baap aur bhai khushee ke maare rone lag gae aur uska baap mere sar ka bosa lene ke liye utha, maine use samjhaya ke *kisi shakhs ke mutaalliq ye aqeeda na rakho ke wo shifa de sakta hai*. Kyounke *shifaa Allah hi ke haath mein hai* aur usi ne likh rakha tha ke tumhari beti ko mere hatho'n aur is ghadi mein shifa naseeb hogi, so Allah ka shukar adaa karo.

Us ladki ne Allah ka shukar ada kiya aur kehne lagee: "*Ab main hospital se jaana chahti hu'n*".

Uske baad ek (1) muddat gaee, phir uska bhai aaya aur usne khushkhabri di ke ab wo ladki khairiyat se hai aur wo mujhe daawat dene aaya hai, maine use inkaar kar diya, is khadsha<sup>225</sup> ki bina par ke kahee'n ye daawat mera maawaza<sup>226</sup> na ban jaae.

Paanchwa Namoonah:

Ek (1) naujawaan marz ki haalat mein mere paas aaya, main ne uspar Quran-e-Majeed ko padha to uski zubaan par jinn bolne lag gayaa aur usne bataaya ke fala'a'n jaadugar ne is naujawan par jaadu karne ke liye meri duty lagaai hai aur is par jo jaadu kiya gaya hai wo iske ghar ki dehleez mein padaa hua hai. Main ne use usse nikal jaane ka hukam diya

<sup>224</sup> T: Tarjuma Mohaddis Forum se liya hai.  
 [RSB]

<sup>226</sup> T: (مُعَاوَضَه) Ewaz, badla, compensation  
 [Rekhta]

<sup>225</sup> T: (خَدَشَه) Fikr, andesha, dar, apprehension, fear, doubt [Rekhta]

to wo nikal gaya, phir uske ghar waale ghar gae aur ghar ki dehleez ko khoda to waaqiatan waha'n par kuch kaaghazaat mile jinn par kuch huroof likhe hue the, unho'n ne wo kaaghazaat paani mein bhigo diye. Jisse uspar kiya gaya jaadu toot gaya.

## Jaadu Ki Aathwee'n Qism: Seher Istehaaza

### Seher-e-Istehaaza kaise hota hai?

Is qism ka jaadu sirf aurato'n par hota hai, iska tareeqa ye hai ke jaadugar ek (1) jinn ko us aurat par musallat kar deta hai jis par jaadu karna maqsood hota hai aur uski ye duty lagata hai ke wo use istehaaza ki bimaari mein muhtala karde. Chunache jinn aurat mein daakhil ho jaata hai aur uski rago'n mein khoon ke saath-saath gardish karta hai. Farmaan-e-Nabavi ﷺ hai:

Shaitaan Insaani Jism Mein Khoon Ki Tarah Gardish Karta hai. الشيطان يجرى من ابن آدم مجرى الدم.  
(Bukhari: V4 P282; Muslim: V14 P155)

Aur dauran-e-gardish jab wo rehm<sup>227</sup> ki rago'n mein pohonchta hai to unme edd lagaa<sup>228</sup> deta hai jis se in rago'n se khoon behnaa shuroo ho jaata hai.

Hazrat Hammanah bint Jahsh ؓ ne jab istehaaza<sup>229</sup> ke mutaalliq Rasool Allah ﷺ se poocha to Aap ﷺ ne farmaya: *"Istehaaza to sirf shaitaan ke edd lagaane ki wajah se hota hai"*. (Sunan Tirmizi: Hasan Saheeh)

Ek (1) aur riwaayat mein you'n hai: *"Ye to ek (1) rag se behne waala khoon hai, haiz<sup>230</sup> nahi hai"*. (Musnad Ahmad; Sunan Nasai; iski sanad acchi hai)

In dono riwayato'n se maaloom hua ka istehaaza aurat ke rehm<sup>231</sup> mein maujood rago'n mein se kisi ek (1) rag mein shaitaan ke edd lagaane ki wajah se hota hai.

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<sup>227</sup> T: (رَحْم) Maadah ke shikam mein wo thaili jis mein baccha parwarish paata hai, baccha-daani, uterus [Rekhta]

<sup>228</sup> T: (اِيْر لَگَنا) Uksaana, ubhaarna, to spur [Rekhta]

<sup>229</sup> T: (اِسْتِحَاْضَه) Aiyaaam-e-mahwaari ke baad jaari rehne waala khoon jo kharaabi-

e-sehat ki alaamat hai, menorrhagia, immoderate menstrual bleeding [Rekhta]


<sup>230</sup> T: (خَيْض) Mahwaari, menses, menstruation [Rekhta]

<sup>231</sup> T: (رَحْم) Maadah ke shikam mein wo thaili jis mein baccha parwarish paata hai, baccha-daani, uterus [Rekhta]

## Istehaaz Kya Hota Hai?

Imam Ibne Kaseer kehte hain: “*Istehaaza ye hai ke haiz ke dino’n ke baad bhi aurat ko khoon aata rahe*”. (An Nihaaya: V1 P429) Aurat ko ye khoon ek (1) maah tak aasakta hai aur uski tadaad mein kamee beshee ho sakti hai.

## Seher-e-Istehaaza Ka Ilaaj

Paani par dam kare’n, phir wo paani mareeza ko de’n jis se wo teen (3) din tak peeti rahe aur ghusl bhi karti rahe. In sha Allah khoon aana ruk jaaega. Shaik-ul-Islam Ibne Taimiyya  ne iske jawaaz ka fatwa diya hai ke Mustahaaza<sup>232</sup> ke liye quraani aaayat likh kar di jaa sakti hai aur wo unse ghusl bhi kar sakti hai.

## Istehaaza Ke Ilaaj Ka Amalali Namoonah

Ek (1) khatoon mere paas aai jisko bohot ziyaada khoon aarahaa tha, maine uspar dam kiya aur quran-e-majeed ki kuch cassettes sunne ke liye use de dee’n. Chand ayyam ke baad uska khoon bilkul ruk gaya aur wo shifayaab ho gae.

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<sup>232</sup> T: (مُسْتَحَاضَةٌ) Wo aurat jise maamool se ziyaada khoon-e-haiz aae, a woman who still suffers a loss of blood after the period

of the monthly discharge has elapsed  
[Rekhta]

## Jaadu Ki Nawwi Qism: Shaadi Mein Rukaawate'n Daalne Ka Jaadu

### Alaamaat

- ① Daaemi sardard.
- ② Seene mein shadeed ghutan ka ehssaas, khaas taur par asar ke baad se lekar aadhi raat tak.
- ③ Mangetar ko badd-soorat manzar mein dekhna.
- ④ Bohot ziyaada pareshaan khayaali.
- ⑤ Neend ke dauraan bohot ziyaada ghabraahat.
- ⑥ Kabhi kabhi me'de (معدے) mein shadeed dard.
- ⑦ Peeth ki nichlee haddiyo'n mein dard.

### Ye Jaadu Kaise Hota Hai?

Koi keena-parwar<sup>233</sup> aur saazishi insaan paleed jaadugar ke paas jaata hai aur usse mutaalaba karta hai ke falaa'n aadmi ki beti par jaadu kardo taake wo shaadi na kar sakey. Jaadugar uska aur uski maa ka naam pooch leta hai. Phir uska koi kapda talab karta hai, uske baad uspar jaadu kar deta hai aur is silsile mein ek (1) ya ek (1) se ziyaada jinno'n ki duty lagaa deta hai.

So ye jinn apni duty sar-anjaam dene ke liye us aurat ka peeche karna shuroo kar deta hai. Agar use mauqa mil jaae to us mein daakhil ho jaata hai, phir use is hadd tak pareshan karta hai ke jo bhi uski mangni ka paighaam lekar uske paas jaata hai. Wo uske saath shaadi karne se fauran inkaar kar deti hai. Agar us mein daakhil hone ka mauqa na mile to baahar-baahar se jinn ki koshish hoti hai ke har mard ko us aurat ke

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<sup>233</sup> T: (کینہ پڑور) Dushmani rakhne waala, dushman, enemy, opponent [Rekhta]

saamne badd-soorat saabit kare aur khud us aurat ko mardo'n ke zaheno'n mein badd-soorat aurat ke taur par saabit kare.

Chunache wo aurat har mard ke saath shaadi karne se bila-wajah inkaar kar deti hai aur agar koi mard uske saath shadi karne ke liye tayyar bhi ho jaae to shaitaan uske dil mein musalsal was-wase daalta hai aur use usse badd-zan kar deta hai. Aur aisa bhi hota hai ke aurat ke ghar mein jo shakhs bhi us aurat ke saath shaadi karne ki niyyat se daakhil hota hai use shadeed ghutan ka ehसाas hota hai aur uska ghar use jail-kahaana lagta hai. Iske baad wo dobara us ghar mein daakhil hone ka sonch bhi nahi sakta.

### Is Jaadu Ka Ilaj

① Mareeza par pehli qism mein mazkooर damm waali aaayat-o-Surah padhe'n, agar uspar mirgi ka daura pad jaae aur jinn bolne lag jaae to uske saath usi tareeqe se nimte'n jo *"Seher-e-Tafreeq"* mein bayan kar diya gaya hai.

② Agar uspar mirgee ka daura na pade aur uske jism mein kuch tabdeeliya'n roo-numaa ho'n to use mundarja-zel taalimaat de'n:

- Wo sharai parde ki paabandi kare.
- Namaaze'n unke auqaat mein adaa karne par hameshgi kare.
- Gaane aur mausiqee waghaira na sune.
- Sone se pehle wazoo karle aur Ayatal Kursi ki tilaawat kare.
- Muawwizaat<sup>234</sup> ki tilaawat ke baad apni hatheliyo'n mein phoonke, phir unhe'n poore jism par mal le.
- Ek (1) ghante ki cassette mein Ayatal Kursi ko baar baar record kare'n, jise wo rozaana ek (1) baar sunti rahe.

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<sup>234</sup> T: Surah Ikhlas, Surah Falaq, Surah Naas  
[RSB]

- Ek-dosri cassette mein muawwizaat (Surah al-Ikhlās, Surah al-Falaq, Surah an-Naas) ko baar-baar record karē'n aur use bhi rozaana ek (1) baar sunne ki use talqeen karē'n.
- Paani par damm karke use de de'n, jis se wo har teesre din peeti aur ghusl karti rahe.
- Namaz-e-Fajr ke baad 100 martaba ye dua padha kare:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Aurat in taalimaat par mukammal 1 mahina amal kare, iske baad In sha Allah use yaa to mukammal shifaa naseeb ho jaaegi aur jaadu toot jaaega. Ya phir uski takleef mein izaafa ho jaaega. Agar aisa ho to uspar dobara damm kare, In sha Allah, use mirgi ka दौरا padega aur jinn aapke saath guftagu shuroo kardega, phir aap usse us tariqe ke mutaabiq nimat sakte hain, jis ka zikr pehle kiya jaa chuka hai.

### Is Jaadu Ke Ilaj Ka Amali Namoonā

Ek (1) naujawaan mere paas aaya aur kehne lagaa: “Hamaare yaha'n ek (1) ajeeb-o-ghareeb ladki hai, koi bhi shakhs jab uske saath shadi karne ka mutaalaba karta hai wo ba-khushi qubool kar leti hai, lekin raat ko sone ke baad jab subah ke waqt bedaar hoti hai to apni raae badal leti hai aur koi sabab bataae baghair usse shaadi karne se saaf inkaar kar deti hai aur aisa kai baar ho chuka hai jis se hame'n uske mutaalliq shak sa hone lagaa hai aapki uske baare mein kya raae hai?”

Maine uspar dam kiya to uspar mirgi ka दौरa pad gayaa aur ek (1) (khatoon) jinn uski zabaan se bolne lag gai.

(Muallif): Main ne usse poocha: “Tum Kaun ho?”

Jinn Khatoon: “Main falaa'n hu'n (uska naam ab mujhe yaad nahi)”.

(Muallif): “Tum is ladki mein kyun daakhil hui?”



Jinn Khatoon: “Kyouнке mujhe isse mohabbat hai.”

(Muallif): “Ise tujh se koi mohabbat nahi aur saheeh saheeh bataao ke tum kya caahti ho?”

Jinn Khatoon: “Main nahi caahti ke ye shaadi kar le”.

(Muallif): Tumhaara ab tak isse kya sulook rahaa hai?

Jinn Khatoon: “Jab bhi koi shakhs isse mangni ke liye aata tha, main ise raat ko khuwaab mein dhamkiyaa’n deti thi ke agar toone shadi karli to tumhe’n sangeen nataaej ka saamna karna padega”.

(Muallif): “Tumhaara deen kya hai?”

Jinn Khatoon: “Main musalmaan hu’n”.

(Muallif): “Agar tum musalman ho to tumhare liye qata’an durust nahi ke tum kisi musalman ko is tarah eeza do. Farmaan-e-Nabawi ﷺ hai “*Na apne aapko nuqsan pohonchaao na doosre ko*”. (Sunan Ibne Majah: H2340, 2341; Silsila Ahadees us Saheeha: H250; Al Irwa-ul-Ghaleel: H894)

Meri ye guftagoo sunkar wo jinn khatoon us ladki se nikal jaane par aamaada ho gai aur waaqiatan usse nikal gae aur ladki shifaayaab ho gai. Walhamdulillah

### Jaadu Ke Mutalliq Chand Ahem Maalumaat

- ① Jaadu ki alaamaat ka marz ki alaamaat se ishtebaah<sup>235</sup> ho sakta hai.
- ② Jis shakhs par jaadu kiya gaya ho, agar uske me’de mein daaemi<sup>236</sup> dard rehta ho to ye is baat ki daleel hoti hai ke use jaadu pilaaya ya khilaaya gaya hai.
- ③ Qurani ilaaj 2 sharto’n ke saath faaedamand saabit hota hai:

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<sup>235</sup> T: (الشُّبُهَات) Shak, shuba, dhoka, ghalat-fehmi, doubt [Rekhta]

<sup>236</sup> T: (دَائِي) Hamesha ka, mustaqil, eternal, perpetual, permanent [Rekhta]

- Muaalij<sup>237</sup> Allah ki shariyat ka paaband ho.
- Qurani ilaaj ki taaseer par mareez ko mukammal yaqeen ho.
- ④ Jaadu ki beshtar qismo'n mein darj-e-zel alaamaat maujood hoti hain, seene ki ghutan khaas kar raat ke waqt.
- ⑤ Jaadu ki jagah ka do (2) baato'n se pataa chal sakta hai:
  - Ek (1) to ye ke khud jinn bata de ke usne falaa'n jagah par jaadu rakha hua hai aur aap uski ye baat us waqt tak durust tasleem na kare'n, jab tak ek (1) aadmi bhijwa kar uski bataai hui jagah se jaadu ki maujoodgi ya adm-maujoodgi ki tasdeeq na karwaale'n. Kyounke jinno'n mein jhoot bohot ziyaada paaya jaata hai.
  - Mareez ya muaalij kisi fazeelat waale waqt mein (masalan raat ka aakhri teesra hissa) poore ikhlaas aur khushoo-o-khzo ke saath do (2) rakat nafil adaa kare aur Allah se dua kare ke wo jaadu ki jagah ke mutaalliq use khabardaar karde. Apko khuwaab ke zariye ya ehssaas-o-shaoor ke zariye ya ghaalib gumaan ke zariye maaloom ho jaaega ke jis cheez par jaadu kiya gaya hai wo falaa'n jagah par padi hui hai. Agar aisa ho jaae to Allah Ta'ala ka shukar bajaa laana chaahiye.
- ⑥ Jaadu ki tamaam qismo'n ke ilaaj ke liye aap kalonji ke tel par damm kar sakte hain jise mareez mutassira uzoo par subah-o-shaam mal sakta hai.

Saheehain<sup>238</sup> mein ek (1) hadees maujood hai, jiske alfaaz you'n hain:

Kalonji mein har bimaari ka ilaaj الحبة السوداء شفاء من كلِّ داءٍ إلا  
 hai siwaae maut ke. (Bukhari: H5687;  
 Muslim: H2215) لا سام

<sup>237</sup> T: (معالج) Ilaaj karne waala, hakeem, doctor, physician [Rekhta]

<sup>238</sup> T: Bukhari & Muslim [RSB]

## Mareeza Ko Allah Ne Jaae Jaadu Dikhaadi

Mere paas ek (1) naujawaan ladki aai, maine uspar quran-e-majeed ko padha to mujhe maaloom hua ke uspar bohot taaqatwar qism ka jaadu kiya gaya hai. Kyouнке use neend aur bedaari dono halato’n mein khayaali tasweere’n aur saae nazar aate the... Khulaasa ye ke maine uske gharwaalo’n ko ilaaj bata diya aur ghar waapas jane ki talqeen ki.

Unho’n ne poocha: “Kya ham jaae jaadu ke mutaalliq jaan sakte hain?”

Maine kaha: “Haa’n, raat ke aakhri teesre hisse, jabke Allah Ta’ala asmaani duniya par naazil hota hai aur duaе’n qubool karta hai. Allah Ta’ala se dua kare’n ke wo aapko jaae jaadu ke muta’alliq khabardaar karde”.

Chunache khud mareez ladki ne raat ko uth kar namaz padhi aur Allah Ta’ala se is silsile mein dua ki, phir usne khuwab mein dekha ke ek (1)1 aadmi uske hath pakad kar ghar ki ek (1) jaanib le jaa raha hai aur use jaae jaadu ke mutaalliq bataa raha hai. Subah hui to usne apne ghar walo’n ko ye khuwaab sunaaya. Chunache wo usi jagah par gae to jis cheez mein jaadu kiya gaya tha wo waha’n maujood thee. Unho’n ne use wha’n se nikaal diya aur is tarah jaadu toot gaya aur ladki shifayaab hogai. *Walhamdulillahi Rabbil A’alameen!*

## Saatwaa'n Hissa: Biwi Se Qurb Ki Bandish Ka Jaadu

Isse muraad ye hai ke ek (1) tandrust mard apni biwi se jimaa na kar sake aur uski kaifiyat kuch is tarah se hoti hai ke jinn insaan ke damagh mein us jagah par morcha-bandi kar leta hai jahaa'n se azaa-e-tanaasul<sup>239</sup> ko shehwaani<sup>240</sup> hidaayat milti hain. Phir jab insaan apni biwi ke qareeb hokar usse jimaa ka irada kar leta hai to jinn us dimaaghi markaz ko be-amal kar deta hai jo azaa-e-tanaasul mein shehwaani jazbaat bhadkaata hai. Isse mard ka alaa-e-tanaasul sikud jaata hai aur wo apni biwi se jimaa karne ke qaabil nahi rehta. Jinn ki ya shaitaani harkat us waqt amal mein aati hai jab khavind jimaa karne ke liye bilkul tayyar hota hai. Aen waqt par wo ye harkat karke use jimaa se aajiz kar deta hai.

Yaad rahe ke ye haalat jis tarah se mard ke saath hoti hai, usi tarah aurat ke saath bhi ho sakti hai aur uski 5 shakle'n hain:

- ① Aurat ki taange'n ghair-iraadi<sup>241</sup> taur par ek-dosre se chipak jaati hain aur uska khaawind usse jimaa nahi kar sakta.
- ② Jinn aurat ke dimaagh mein morcha-bandi karke uski shehwat<sup>242</sup> ko khatam kar deta hai. Chunache uska khavind usse jimaa kar bhi le to use qat-an koi lazzat mehsoos nahi hoti aur wo dauraan-e-jimaa neem-behoshee ki haalat mein padi rehti hai.
- ③ Aen us waqt aurat ko khoon aana shuroo ho jaata hai jab uska khavind usse jima'a karne ke liye tayyar hota hai. Jis se wo jima'a nahi kar sakta.
- ④ Mard jab jimaa ka irada karta hai to uske saamne gosht ka ek (1) bohot badaa band aajaata hai jisse wo jimaa karne ke qaabil nahi rehta.

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<sup>239</sup> T: (اعضائُ تَناسُل) Male reproductive organ [RSB]

<sup>240</sup> T: (شَهْوَانِي) Shahwat se mutaalliq, aurat aur mard ke ek-dosre ke mailaan ke mutaalliq sensual, sexual desire [Rekhta]

<sup>241</sup> T: (غَيْرِإِرَادِي ظَوْرٍ) Be-ikhteyari, without prior planning [RSB]

<sup>242</sup> T: (شَهْوَت) Nafsaani khwaahish, khwaahish-e-jimaa, sexual urge [Rekhta]

⑤ Baaz auqaat aisa bhi hot hai ke mard ek (1) kuwaari aurat se shadi karta hai, lekin wo jab uske qareeb jaata hai to use you’n lagta hai jaise ye aurat kuwaari nahi hai aur wo shukook-o-shubhaat mein muhtala ho jaata hai. Lekin uska jab ilaaj hota hai to uska parda-e-bakaarat<sup>243</sup> usi tarah toot<sup>244</sup> aata hai jis tarah jaadu se pehel hota hai.

## Bandish-e-Jima’a Ke Jaadu Ka Ilaaj

Iske Ilaaj Ke Kai Tareeqe Hain:

### Pehla Tareeqa:

Jaadu ki pehli qism mein Qurani aayaat par mushtamil jo damm zikr kiya gay hai, use mareez par padhe’n. Agar uski zaban se jinn bolne lag jaae to usse jaae-jaadu<sup>245</sup> pooch le’n. Phir waha’n se jaadu nikaal kar use khatam kar de’n aur jinn ko usse nikal jaane ka hukum de’n. Agar nikal jaae to is tarah us par kiya gaya jaadu toot jaaega aur agar damm karne ke bawajood jinn uski zaban se nahi bolta to uske ilaaj ke liye mundarja-zel tareeqo’n mien se koi tareeqa istemaal kare’n.

### Doosra Tareeqa:

Darj-e-zel aayaat paani par padhe’n, jis ko mareez chand ayyam peeta rahe aur usse ghusl karta rahe, In sha Allah jaadu toot jaaega:

Surah Yunus: 81-82

فَلَمَّا أَتَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحْرَ ۚ إِنَّ اللَّهَ سَابِقُ الْعَمَلِ  
الْمُفْسِدِينَ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ.

<sup>243</sup> T: (پَرْدِ بَكَارَت) hymen [RSB]

<sup>244</sup> T: Urdu pdf mein typing karte hue laut (لوٹ) ke “ل” ki jagah, “ث” ke saath toot (ٹوٹ) type ho gaya [RSB]

<sup>245</sup> T: (جائے جادو) Jaadu ki jagah, wo jagah jahan jaadu rakha gaya hai [RSB]

## Surah al-Aaraaf: 117-122

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ  
وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ۚ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ  
قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ.

## Surah Taaha:69

وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۚ وَلَا يُفْلِحُ السَّاحِرُ  
حَيْثُ أَتَى.

## Teesra Tareeqa:

Beri ke saat (7) patte le le'n, unhe'n do (2) pattharo'n ke darmiyaan baareek pees kar paani se bhare bartan mein daal de'n, phir apna mu'n uske qareeb kar le'n aur un patto'n ko oopar neeche karte hue unpar Ayatal Kursi aur muawwizaat<sup>246</sup> ki tilaawat kare'n. Us paani ko mareez chand ayyam tak peeta rahe aur usse ghusl karta rahe. Basharte-ke us mein doosre paani ka izaafa na kare aur aag par garam na kare aur agar use garam karne ki zaroorat ho to suraj ki garmi mein kare aur use naa-paak jagah par na undele. Is tarah uspar kiya gaya jaadu khatam ho jaaega, In sha Allah Ta'ala. Aur ye bhi ho sakta hai ke jaadu pehli martaba nahaane se hi toot jaae.

## Chautha Tareeqa:

Mareez ke kaan mein damm kare'n aur phir Surah al-Furqan ki aayat number 23

وَقَدْ مَنَّا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا.

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<sup>246</sup> T: Surah Ikhlas, Surah Falaq, Surah Naas  
[RSB]

bhi uske kaan mein kam-az-kam 100 martaba ya us waqt tak padhte rahe jab tak uske haath paao'n sunn nahi ho jaate aur aisa chand ayyam tak rozana karte rahe'n. In sha Allah jaadu toot jaaega.

#### Paanchwa Tareeqa:

Imam Sha'bi kehte hain ke jaadu todne ke liye ye tariqa bhi ikhteyar kiya jaa sakta hai ke mareez ek (1) kaante-daar darakht ke neeche chala jaa aur uske daae'n baae'n se kuch patte lekar unhe'n bareek pees le, phir unhe'n paani mein milaa kar uspar (Muawwizaat aur Ayatal Kursi) padhle are usse ghusl kare. (Fath-ul-Baari: V10 P233)

#### Chatta (6<sup>th</sup>) Tareeqa:

Mareez mausam-e-bahaar mein biyabaan, jungle aur baaghaat ke phool jitne jamaa kar sakta hai karle. Phir unhe'n ek (1) saaf suthre bartan mein daal-de aur meetha paani bharde. Phir us paani ko thoda sa aag par ubaal le, jab thanda ho jaae to uspar muawwizaat ko padh le aur use apne oopar bahaa de, in sha Allah jaadu toot jaaega. (Fath-ul-Baari: V10 P234)

#### Saatwa'n Tareeqa:

Ek (1) bartan mein paani bhar le'n, phir uspar muawwizaat ke alaawa dua'e'n bhi padhe'n:

Aye Allah! Aye logo ke Rabb!  
Azaab-o-takleef ko door karde  
aur shifa ataa farma, toohi shifa  
dene waala hai, teri di hui shifa ke  
siwa koi shifa nahi hai, aisi shifa  
de ke bimaari kuch bhi baaqi na  
rahe.<sup>247</sup>

اَللّٰهُمَّ رَبَّ النَّاسِ، اَذْهَبِ الْبَاسَ،  
وَاشْفِ اَنْتَ الشَّافِى، لَا شِفَاءَ اِلَّا  
شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا.

*Allahumma Rabbannaasi Azhibil Baa-sa Washfi Antash-shaafi Laa Shifaa-a Illa Shifaa-uka Shifaa-alla Yughadiru Saqaman.*

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<sup>247</sup> T: Tarjuma Mohaddis Forum se liya hai.  
[RSB]

Main Allah ke naam se tujhe  
damm karta hu'an aur Allah tujhe  
har takleef-dah bimaari aur har  
rooh-e-badd ya hasad karne wali  
aankh ki buraai se shifa dega.

بِسْمِ اللَّهِ أَرْقِيكَ، وَاللَّهُ يَشْفِيكَ عَنْ  
كُلِّ دَاءٍ يُؤْذِيكَ، وَمِنْ كُلِّ نَفْسٍ أَوْعَيْنِ  
حَاسِدِ اللَّهِ يَشْفِيكَ.

*Bismillahi Arqeeka Wallahu Yashfeeka A'an Kulli Daaee'n Yuwazeeka  
Wa Min Kulli Nafsin Au A'anin Haasidillahu Yashfeeka.*

Main Allah Ta'ala ke (har khoobi  
se) mukammal kalimaat ki barkat  
se uski paida ki huee cheezo'n ke  
shar se uski panaah maangta  
hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا  
خَلَقَ.

*A'auzu Bikali Maatillahit Taam-Maati Min Sharri Maa Khalaqa.*

Allah ke naam ke saath jiske naam  
ke hote hue asmaan-o-zameen ki  
koi cheez takleef nahi pohoncha  
sakti aur wo sunne aur jaanne  
waala hai.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ  
السَّمِيعُ الْعَلِيمُ.

*Bismillahillazi Laa Yazurro Maa-a'smihee Shai-un Fil Arzi Walaa Fis-  
Samaai Wahu-was Sameeul Aleem.*

Mareez is paani ko chand ayyam tak peeta aur is se ghusl karta rahe, In  
sha Allah Jaadu ka asar khatam ho jaaega.


[Aathwaa'n Tareeqa:](#)

Ek (1) saaf suthre bartan mein paakiza raushnaai<sup>248</sup> ke saath Surah Yunus  
ki aayaat 81-82 tehreer kare'n, phir us likhaai ko kalonji ke tel<sup>249</sup> ke saath

<sup>248</sup> T: (زوشنائی) Siyaahi, ink [Rekhta]

<sup>249</sup> T: (تیل) Oil [RSB]



mitaa de'n. Phir mareez us tel ko teen (3) din tak peeta rahe aur apne seene aur peshani ki maalish karta rahe. Is tarah uska jaadu toot jaaega. Yaad rahe Shaikh-ul-Islam Ibne Taimiyya  ne aisa karne ko jaez qaraar diya hai. (Bukhari: V4 P282; Muslim: V14 P155)

#### Nawwa'n Tareeqa:

Jaadu ki pehli qism mein jo dam zikr kiya gaya hai, use paakiza roshnaai ke saath saaf-suthre bartan par likh le'n, phir use paani ke saath mitaa de'n, uske baad mareez usi paani ko chand ayyam tak peeta aur usi se ghuls karta rahe, In sha Allah jaadu ka asar khatam ho jaaega.

## Jaadu, Naamardi Aur Jinsi Kamzori Mein Farq:

Agar mareez par bandish-e-jimaa ka jaadu kiya gaya ho to uski ahem nishaani ye hai ke wo jab tak apni biwi se door rehta hai, apne andar jimaa ki taaqat bhar-poor andaaz se mehsoos karta hai. Lekin joohi uske qareeb jaata hai aur jimaa karne ka iraada kar leta hai to aen waqt par uska azoo-e-khaas sukad jaata hai aur wo jimaa karne ke qaabil nahi rehta.

Agar mareez naa-mard ho to wo khwah apni biwi ke qareeb ho ya door apne andar quwwat-e-jimaa bilkul mehsoos hi nahi karta.

Aur agar use jinsi kamzori ho to wo kai-kai dino'n ke baad jimaa karne ke qaabil hota hai aur jab us qaabil hota hai, jimaa shuroo karte hi dheela padh jaata hai aur ziyaada der tak use jaari rakhne ke qaabil nahi hota.

Bandish-e-Jima'a ke jaadu ka ilaaj to ham 9 adad tareeqo'n se zikr kar chuke hain, ab aaiye naamardi aur jinsi kamzori ka ilaaj zikr karte hain:

### Naamardi Ka Ilaaj

- ① Ek (1) kilogram khaalis Shahed aur 200 gram Ghiza al Mulkaat.<sup>250</sup>
- ② Us par Surah al-Fatiha, Surah al Sharah aur Muawwizaatain padhe'n.
- ③ Mareez har roz us shahed se teen (3) chamche nahaar mu'n aur 1-1 chamcha dopaher aur raat khaane se ek (1) ghanta pehle istemaal kare.
- ④ Jab tak naamardi khatam na ho, wo ye ilaaj jaari rakhe, Allah ke hukum se shifaa naseeb hogi.

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<sup>250</sup> T: (غِذَاءُ مُلَكَّاتٍ) Ise "غِذَاءُ مُلَكَّاتٍ اللَّحْلِ" *Ghizaau mulakaat-un-nahl* The food of queen bee kehte hain. It is a fast-digesting

nutritious food that has an effect on growth and reproduction [RSB]

## Baanjhpan aur Naaqaabil-e-Aulaad Hona

### Mard Ka Naa-qaabil-e-Aulaad Hona:

Mard do (2) tarah se naa-qaabil-e-aulad ho sakta hai. Ek (1) to ye hai ke wo jismani taur par mareez ho naa-qaabil-e-aulaad ho, agar aisa ho to uska ilaaj atibba<sup>251</sup> ke paas kiya jaa sakta hai. Aur doosra ye hai ke jismani taur par to theek ho lekin jinnat ki sharaarat ki wajah se wo aulad paida karne ke qaabil na ho. Aur ye is tarah hota hai ke paidawaari salaahiyat ke liye zaroori hai ke mard ke par ek (1) centimeter muk-ab<sup>252</sup> mein 20 million se ziyaad manwi haiwanaat<sup>253</sup> ho'n. Jinn baaz auqaat you'n karta hai ke mard ke khusyatain<sup>254</sup> jo manwi haiwanaat ko chaant-te hain aur unhe'n ilaaheda karte hain, par pressure daal kar ya kisi tariqe se manvi haiwanaat ka matlooba<sup>255</sup> tanaasub<sup>256</sup> poora nahi hone deta. Jisse mard ki paidawaari salaahiyat khatam ho jaati hai.

Aur uska doosra tareeqa ye bhi hai ke manwi haiwanaat jab khusyatain se mani<sup>257</sup> ke maqar<sup>258</sup> mein muntaqil hote hain to waha'n par unhe'n ek (1) sayyaal<sup>259</sup> maadde ki zaroorat hoti hai jis se unhe'n zinda rehne ke liye ghiza milti hai aur ye maaddah gosht se nikalta hai aur mani ke maqar mein manwi haiwanaat ke paas chala jaata hai. Chunache jinn usi sayyaal maadde ko manvi haiwanaat ke paas jaane se rok deta hai aur jab manvi haiwanaat ko ghiza nahi milti to wo mar jaate hain aur is tarah paidawaari salaahiyat khatam ho jaati hai.

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<sup>251</sup> T: (أَطِبَّا) Doctor, muaalij, physicians, doctors [Rekhta]

<sup>252</sup> T: (مُكَّعَب) 1 Cubic centimeter [RSB]

<sup>253</sup> T: Chromosomes [RSB]

<sup>254</sup> T: (خُصْيَتَيْن) Wo thailiyaan jin mein maadda-e-mutaanasul rehta hai, testicals [Rekhta]

<sup>255</sup> T: (مُطْلُوْبَه) Zaroorat ke mutaabiq, as required/desired [RSB]

<sup>256</sup> T: (تَنَاسُب) Proportion [RSB]

<sup>257</sup> T: (مَنِي) Maadda-e-hayaat, sperm [Rekhta]

<sup>258</sup> T: (مَقَر) Muqaam, theherne ki jagah, abpde, place [Rekhta]

<sup>259</sup> T: (سَيَال) Behne waala, patla, lachakdaar, fluid, liquid [Rekhta]

## Jin Ki Wajah Se Naa Qaabil-e-Aulad hone Ki Kuch Alamaat

- ① Seene ki ghutan, khaas kar asr ke baad se lekar aadhi raat tak.
- ② Pareshaan haali.
- ③ Peeth ki nichlii haddiyo'n mein dard.
- ④ Neend mein ghabraahat
- ⑤ Neend mein khaufnaak khuwaab.

### Aurat Ka Baanjh Pan:

Aurat ka baanjh pan bhi do (2) tarah se hota hai. Ek (1) to ye hai ke wo qudrati taur par aulaad janam dene ke qaabil na ho aur doosra ye hai ke wo qudrati taur par to theek ho, lekin rehm<sup>260</sup> mein jinn ki sharaarat ki wajah se wo baanjh ho jaae aur baccha jaanne ke qaabil na ho. Uski sharaarat ki ek(1) shakl to ye hai ke wo uski padawaari salaahiyat kulli taur par khatam karde aur doosri shakl ye hai ke ibtedaai taur par to uske rehm mein hamal theher jaae, lekin chand maah baad wo rehm ki rago'n mein eddh lagaa deta hai, jis se aurat ko khoon aana shuroo ho jaata hai aur uska hamal zaaya ho jaata hai aur Saheehain<sup>261</sup> mein Rasool Allah ﷺ ka ye farman maujood hai ke:

Shaitaan Insaan Ki Rago'n Mein  
Khoon Ki Tarah Gardish Karta Hai.

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى

الدم. (Bukhari: V4 P282; Muslim: V14 P155)

### Baanjh-pann Ka Ilaaj

- ① Jaadu ki pehli qism mein quraani aaayat par mushtamil jo damm zikr kiya gaya hai use ek (1) cassette mein record kar de'n, jise mareez rozana teen (3) martaba sunta rahe.

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<sup>260</sup> T: (رحم) Maadah ke shikam mein wo thaili jis mein baccha parwarish paata hai, baccha-daani, uterus [Rekhta]

<sup>261</sup> T: Bukhari; Muslim

② Subah ke waqt Surah as-Saaffaat ki tilaawat kare ya uski tilaawat sunta rahe.

③ Subah ke waqt Surah al-Ma'arij ki tilaawat kare ya uski tilaawat sunta rahe.

④ Kalonji ke tel<sup>262</sup> par ye Surah pade: Surah al-Fatiha, Ayatal Kursi, Surah al-Baqara aur Surah Aale Imran ki aakhri aayaat, Muawwizaat... Us tel ko mareez apne seene, peshani aur peeth ki haddiyo'n par malta rahe.

⑤ Yehi aayaat-o-surah khaalis shahed<sup>263</sup> par bhi padhe'n, jis se mareez subah nahaar mu'n ek (1) chamcha istemaal kare.

Mundarja baala ilaaj mareez kai maheene muslasal karta rahe, In sha Allah shifa naseeb hogi, basharte-ke wo is dauraan Allah ki shariyat ki paabandi kare.

### Sur-at-e-Inzaal<sup>264</sup>

Sur-at-e-Inzaal ek (1) jismani bimaari ke taur par ho to atibba<sup>265</sup> uska kai tarah se ilaaj karte hain, masalan.

① Azoo-e-khaas par marham lagaana.

② Dauran-e-jimaa kisi doosre maamle mein ghaur-o-fikr karna.

③ Dauran-e-Jimaa riyaazi ke baaz mushkil sawaalaat hal karna.

Aur agar *sur-at-e-inzaal* jinn ki wajah se ho to uska ilaaj ye hai:

① Namaz-e-Fajr ke baad 100 martaba ye dua padhe:

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<sup>262</sup> T: (تیل) Oil [RSB]

<sup>263</sup> T: Honey [RSB]

<sup>264</sup> T: (سُرْعَتِ انْزَال) Ise aam bol-chaal mein sar-at anzaal kehte hain, English mein ise premature ejaculation kaha jaata hai [RSB]

<sup>265</sup> T: (أَطِبَّا) Doctor, muaalij, physicians, doctors [Rekhta]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laailaaha Illallhu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu Wahuwa A'ala Kulli Shai-in Qadeer.*

- ② Sone se pehle Surah al-Mulk ki tilaawat kare ya use sun le.
- ③ Rozaana kai baar Ayat al Kursi ko padhe.
- ④ Mundarja-zel duae'n rozaana subah-o-shaam 3-3 martaba padhe:

Main Allah ke (har qoobi se) mukammil kalimaat ki barkat se uski paida ki hui cheezo'n ki shar se uski panaah maangta hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

*A'auzubikalimatilla Hittamaati Min Sharrimaa Khalaqa.*

Allah ke naam ke saath ke jiske naam ke hote hue asmaan-o-zameen ki koi cheez takleef nahi pohoncha sakti aur wo sunne aur jaanne waala hai.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

*Bismillahillazi Laa Yazurru Ma-a'asmihee Shaiun Fil Arzi Walaa Fissamaai Wahuwas Sameeul Aleem*

Main Allah Ta'ala ke (har khoobi se) mukammil kalimaat ki barkat se iski paida ki huee cheezo'n ke shar se iski panah maangta hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

*A'auzu Bikalimaatillahit Taammaati Min Kulla Shaitaanin Wahaamatin Wamin Kulla A'ainillammatin.*

Mundarja baala ilaaj kam-az-kam teen (3) maah tak jaari rakhna chaahiye.

## Jaadu Se Bachne Ke Liye Ehteyaati Tadaabeer

Ye baat har ek (1) ko maaloom hai ke bandish-e-jimaa ka jaadu umooman naujawaano'n par kiya jaata hai jab wo shaadi karne ka iraada kar rahe hote hain. Khaas kar us waqt jab wo aise muaashara mein rihaaesh-pazeer ho'n jis mein badd-bakht jaadugaro'n ki kasrat ho. Aise mein ek (1) sawal paida hota hai kya dulha dulhan jaadu se bachne ke liye qila-band nahi ho sakte? Taake agar unpar jaadu kiya jaae to wo uske asar se mehfooz rahe'n?

Is ahem sawal ka jawab ye hai ke, haa'n asia ho sakta hai. Aur abhi ham usse bachne ke liye chand zaroori ehtiyaati iqdamaat zikr karenge. Lekin usse pehle ek (1) qissa padh lejiye:

Ek (1) naujawaan jo shariyat-e-ilaahi ka paaband tha, apni basti aur gird-o-nawaah mein logo'n ko tauheed-e-khaalis ki taraf bulaata tha, da'awat-e-ilallah ka fariza sar-anjaam dene ke saath-saath logo'n ko jaadugaro'n ke paas jaane se daraata tha aur unhe'n waazeh taur par aagaah kiya karta tha ke jaadu kufr hai aur jaadugar ek (1) naapaak insaan aur Allah aur uske Rasool ﷺ ka dushman hota hai.

Uski basti mein 1 mash-hoor jaadugar rihaaesh-pazeer tha aur jab bhi koi naujawan shaadi karne ka iraada karta, us jaadugar ke paas jaata aur usse kehta: "Main falaa'n din shadi karne waala hu'n aur tumhara koi mutaalaba ho to bataao". Chunache jaadugar usse badi raqam ka mutaalaba karta, jise wo naujawan baghair kisi taraddud<sup>266</sup> ke adaa kar deta aur agar wo us raqm ki adaaigi nahi karta to jaadugar bandish-e-jimaa ka us par jaadu kar deta. Nateejatan wo apni biwi ke qareeb jaane ke qaabil na rehta aur apne oopar kiye gae jaadu ke ilaaj ke liye use phir us jaadugar ke paas aana padta aur is baar use pehle se kai guna ziyaada raqam adaa karna padti.

Us nek naujwaan ne us jaadugar ke khilaaf elaan-e-jang kar rakha tha. Har khaas-o-aam majlis mein aur har mimbar par uska naam lekar use

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<sup>266</sup> T: (تَرَدُّد) Inkaar, radd, hesitation [Rekhta]

ruswaa karta tha aur logo'n ko uske paas jane se manaa karta tha. Abhi us naujawaan ne shadi nahi ki thee aur log uski shadi ke din ka intezaar kar rahe the, taake ye dekh sake'n ke jaadugar usse kya salook karta hai aur kya ye naujawaan jaadugar se apne aapko mehfooz rakh paaega ya nahi?

Naujawan ne shadi ka program banaaliya aur usse kuch din pehle mere paas aaya aur pura qissa mujhe bataate hue kehne lagaa: "Jaadugar mujhe dhamkiya'n de raha hai aur log bhi is intezaar mein hai ke ab ghalba kiska hoga? To kya aap jaadu se bachne ke liye mujhe kuch ehteyaati iqdamaat ke baare mein agaah karenge? Aur ye yaad rahe ke jaadugar apne taur par jo kuch kar sakta hai, karega kyunke maine logo'n ke saamne uski bohut tauheen ki hai".

Maine naujawaan se kaha: "Haa'n, main aapki is silsile mein madad kar sakta hu'n lekin uski ek (1) shart hai".

Naujawan ne poocha: "Wo kya hai?"

Maine kaha: "Tum jaadugar ke paas ye paighaam bhejdo ke falaa'n din shaadi karne waale ho aur challenge karo ke wo aur uske madadgaar jaadugar jo kuch kar sakte ho'n, kar le'n aur logo'n ko bhi bataado ke tumne use challenge kar rakha hai".

Naujawan ne mutaradid<sup>267</sup> ho kar poocha: "Aap jo kuch keh rahe hain, kya aapko uspar yaqeen hai?"

Maine kaha: "Haa'n, mujhe yaqeen hai ke hamesha momino'n ko ghalba haasil hota hai aur jaraaim-pesha log zaleel-o-khuwaar ho jate hain".

Phir maine use ehteyaati iqdamaat se agaah kiya aur wo chala gaya aur basti mein pohonchte hi usne jaadugar ko challenge kar diya ke wo uski shaadi ke mauqe par jo kuch kar sakta hai, kar guzre. Log bhi shiddat se uski shaadi ke din ka intezaar karne lag gae. Naujawan ne meri hidayaat

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<sup>267</sup> T: (مُتَرَدِّد) Fikar-mand, pareshan, anxious, perplexed [Rekhta]



ke mutaabiq ehteyaati iqdamaat kar liye aur nateeja ye nikla ke uski shaadi ho gai aur usne apni biwi se sohbat bhi karli aur jaadugar ka jaadu be-asar ho kar reh gaya, log hairan ho gae, us naujawaan ko izzat mil gai aur jaadugar ka rob-o-dab-dabaa khaak mein mil gaya. Alhamdulillah

Wo ehtiyaati iqdamaat darj-e-zel hain:

### Ajwa Khajoor:

Madina munawwara ki Ajwa khajoor ke saat (7) daane subah nahaar mu'n khaale'n. Agar Madina Munawwara ki ajwa khajoor na mile to kisi bhi shaher ki ajwa khajoor istemaal kar sakte hain, hadees mein aata hai: *"Jo shaqas ajwa khajoor ke 7 daane subah ke waqt khaaleta hai, use zeher aur jaadu ki wajah se koi nuqsan nahi pohonchega"*. (Bukhari: V10 P249 Kitab ut Tibb Baab ad Dawaa bil Ajwa lis Sihrr)

### Wazoo:

Doosri ehtiyaati tadbeer wazoo hai, kyouinke baa-wazoo musalman par jaadu asar-andaaz nahi ho sakta aur wo farishto'n ki hifaazat mein raat guzaarta hai. Ek (1) farishta uske saath rehta hai aur wo jab bhi karwat badalta hai farishta uske haq mein dua karte hue kehta hai: *"Aye Allah! Apne is bande ko moaaf karde kyouinke usne tahaarat ki haalat mein raaz guzaari hai"*. (Imam Tabraani ne Al Ausat mein; Imam Munziri ne At Targheeb: V2 P13 mein iski sanad ko accha kaha hai)

### Bajamaat Namaaz Ki Paabandi:

Jamaat ke saath namaz padhne ki paabandi ki wajah se insaan shaitaan se mehfooz ho jaata hai aur is silsile mein susti baratne ki wajah se shaitaan us par ghaalib aajaata hai aur jab wo ghaalib aajaata hai to us mein daakhil ho sakta hai aur uspar jaadu bhi kar sakta hai. Rasool Allah ﷺ ka farman hai: *"Kisi basti mein jab teen (3) aadmi maujood ho'n aur wo baa-jamaat namaz adaa na kare'n to shaitaan unpar ghaalib aajaata hai, so tum jamaat ke saath raha karo, kyouinke bhediya usi bakri ko shikaar karta hai jo rewad se alag ho jaati hai"*. (Bukhari: V3 P34; Muslim: V6 P63 (Nawavi))

## Qiyaamul Lail:

Jo shakhs jaadu ke asar se bachne ke liye qila-band hona chaahe, use qiyaam-ul-lail zaroor karna chaahe, kyonke us mein kotaahi karke insaan khud-ba-khud apne oopar shaitaan ko musallat kar leta hai aur uske musallat hone ki soorat mein uske liye jaadu ka raasta hamwaar ho jaata hai. Hazrat Ibne Masood ؓ kehte hain ke Rasool Allah ﷺ ke paas ek (1) aise shakhs ka zikr kiya gaya jo subah hone tak soya rehta hai aur qiyaam-ul-lail ke liye bedaar nahi hota, to Aap ﷺ ne farmaya: *“Uske kaano’n mein shaitaan peshaab kar jaata hai”*. (Saheeh Abu Dawood: H556)

Aur Hazrat Ibne Umar ؓ kehte hain: *“Jo shakhs witr padhe baghair subah karta hai, uske sar par 70 haath lambi rassi ka bojh padh jaata hai”*. (Fath-ul-Baari: V3 P25; aur iski sanad ko Haafiz Ibne Hajar ne accha qarar diya hai)

## Baitul Khulaa Mein Jaate Hue Uski Dua Padhna:

Naapaak jagah par shaitaano’n ka ghar aur thikaana hota hai. Is liye us mein kisi musalman ki maujoodgi ko shaitaan ghanimat tasawwur karte hain. Mujhe khud ek (1) shaitaan jinn ne bataaya tha ke: *“Wo ek (1) shakhs mein daakhil hojaane mein kaamyaaab ho gaya tha jab usne baitul khula mein jaate hue dukhool-e-khulaa ki dua nahi padhi thee”*.

Aur ek (1) jinn ne bataaya tha ke: *“Allah Ta’ala ne tumhe’n ek (1) taaqatwar aslahaa ataa kiya hai, jiske zariya tum hamaara khatima kar sakte ho”*. Maine kaha: *“Wo kya hai?”* To usne jawaaban kaha ke: *“Wo masnoon azkaar hain”*. Aur Rasool Allah ﷺ se ye saabit hai ke Aap ﷺ baitul khulaa mein jaate hue ye dua padha karte the:

Aye Allah! main khabees jinno’n aur jinniyo’n se teri panaah  
caahtha hu’n. (Bukhari: V1 P292; Muslim:  
V4 P70 (Nawavi))

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ  
وَالْخَبَائِثِ.

*Allahumma Inni A’auzubika Minal Khubusi Wal Khabaaais*

## Namaz Shuroo Karte Waqt Shaitaan Se Allah Ta'ala Ki Panaah Talab Karna:

Hazrat Jubair bin Mut-im kehte hain ke unho'n ne Rasool Allah ﷺ ko namaz ke shuroo mein ye dua padhte hue dekha:

Allah sabse badaa hai aur bohot  
hi badaa hai, Allah ki bohot si  
taareefe'n hain aur subah-o-  
shaam uske liye paakeezgi hai.

اللَّهُ أَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ،  
وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

*Allahu Akbar Kabeera, Walhamdu lillahi Kaseera, wa Subhaanallahi Bukratau'n Wa Aseela. (3 times)*

Main Allah ki panaah caahta hu'n  
shaitaan mardood se uski phoonk  
aur thook aur waswase se.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ  
نَفْخِهِ وَنَفْثِهِ وَهَمَزِهِ

(Abu Dawood: Saheeh Al Kalam ut Taiyyib: 55 (sanad saheeh))

*A'auzu Billahi Minash Shaitaanir Rajeem Min Nafqihee Wa Nafsihi Wa Hamzihee.*

## Shaadi Ke Baad Apni Biwi Ki Peshani Par Dayaa'n Haath Rakh Kar Ye Dua Padhe'n:

Aye Allah! Main tujhse iski khair  
ka sawaal karta hu'n aur us khair  
ka bhi jo toone iski fitrat  
(tabiyyat) mein rakhi hai aur iske  
shar se teri panaah caahta hu'n  
aur us shar se jo toone iski fitrat  
mein rakhi hai.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا  
جَبَلْتَهَا عَلَيْهِ ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا  
وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ .

(Abu Dawood: Saheeh Al Kalam ut Taiyyib: 155 (sanad hasan))

*Allahumma Inni As Aluka Khairaha Wa Khaira Ma Jabiltaha A'alaihi, Wa A'auzu Bika Min Sharraha Wa Sharra Ma Jabaltaha A'alaihi.*

## Azwaaji Zindagi Ka Aghaaz Namaz Ke Saath Kiya Jaae:

Hazrat Abdullah bin Masood ؓ kehte hain ke shaadi ke baad aap jab apni biwi ke paas jaae'n to use kahe'n ke wo aapke peeche do (2) rakat namaz adaa kare, phir aap ye dua padhe'n:

Aye Allah! Mere ghar waalo'n ke liye mujh mein aur mere liye mere ghar waalo'n mein barkat rakh de. Aye Allah! Jab tak tu hame'n jamaa rakhe kair par jamaa rakh aur jab judaa kare to khair par judaa farma. (Abu Dawood: Saheeh Al Kalam ut Taiyyib: 155 (sanad hasan))

اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي ، وَبَارِكْ لَهُمْ فِيَّ ، اللَّهُمَّ اجْمَعْ بَيْنَنَا مَا جَمَعْتَ بِخَيْرٍ ، وَفَرِّقْ بَيْنَنَا إِذَا فَرَّقْتَ إِلَى الْخَيْرِ.

*Allahumma Baarikli Fee Ahli Wa Baarik Lahum Fiyallahummajma'a Baina-naa Maa Jama'ata Bikahirin Wa Farraq Baina-na Izaa Farraqta Ilaal Khair.*

## Wagt-e-Jimaa Ehtiyaati Tadbeer:

Rasoolallah ؐ ka farman ha: “*Tum mein se koi bhi jab apni biwi se jimaa karna chaahе to ye dua padhe:*”

Allah ke naam ke saath, aye Allah hame'n shaitaan se bachaa aur jo cheez tu hame'n ataa farmaae use bhi shaitaan se bachaa.

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

*Bismillahi Allahumma Jannabnash Shaitaana Wa Jannabis Shaitaana Ma Razaqtanaa*

Agar us jimaa ke baad unhe'n baccha diya jaata hai to shaitaan use nuqsan nahi pohoncha sakta. (Bukhari: V1 P291; Muslim)

Aur Mujhe ek (1) jinn ne tauba karne aur musalman hone ke baad bataaya tha ke wo tauba se pehle mareez ke saath shareek ho jaata tha jab wo apni biwi se jimaa karta tha, kyouнке wo ye dua nahi padhta tha.

So ye dua bohut badaa khazaana hai, jiski qeemat hame’n maaloom nahi hai.

### Sone Se Pehle Ke Amaal:

Sone se pehle wazu karle’n, phir Ayatal Kursi padh le’n aur Allah ko yaad karte karte so jaae’n. Hadees mein aata hai ke ek (1) shaitaan ne Hazrat Abu Huraira ؓ se kaha tha: “Jo shakhs sone se pehle Ayatal Kursi padh leta hai, subah hone tak ek (1) farishta uski hifaazat karta rehta hai aur shaitaan uske qareeb nahi aasakta”. Ye baat jab Abu Huraira ؓ ne Rasool Allah ﷺ ko bataai to Aap ﷺ ne farmaya: “*Usne sach kaha hai, halaanke wo jhoota hai*”. (Bukhari: V4 P487)

### Namaz-e-Fajr Ke Baad:

Ye dua padhe’n:

Koi maabood-e-barhaq nahi hai siwaae Allah akele ke. Uska koi shareek-o-saajhi nahi. Usi ke liye baadshahat hai, aur usi ke liye hai har tarah ki taareef, wohi zinda karta aur wohi maarta hai, aur wo har cheez par qudrat rakhta hai.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.  
(Tirmizi: H3468)

*Laailaaha Illallhu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu Wahuwa A’alaa Kulli Shai-in Qadeer* (100 times).

Aur hadees mein aata hai ke Rasool Allah ﷺ ne farmaya: “*Jo shakhs bhi ye dua 100 martaba subah ke waqt padh leta hai use 10 ghulaam azaad karne ka sawaab milta hai uske liye 100 nekiyan likh di jaati hain, usse 100 buraaiyan mitaa di jaati hain aur shaam hone tak wo shaitaan se mehfooz rehta hai*”. (Bukhari: V6 P 338; Muslim: V17 P17 (Nawavi))

## Masjid Mein Daakhil Hote Waqt Ye Dua Padhe'n:

Main shaitaan mardood se azmat waale Allah ki, uske karim chehre aur uski qadeem sultanat ki panah maangta hoo'n. (Abu Dawood:

H465; Tirmizi: H314; Ibne Majah: H771-772)

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ  
وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A'auzubillahil A'azeem wa Biwajhil Kareem wa Sultaanil Qadeem  
Minash Shaitaanir Rajeem*

Aur hadees mein aata hai ke Rasool Allah ﷺ ne farmaya: “Jo aadmi ye dua padh leta hai shaitaan uske mutalliq kehta hai: Ye aaj ke din mujh se mehfooz hogaya”. (Abu Dawood: V1 P127; Al Azkaar lil Nawawi: 26; Al Kalam ut Taiyyib lil Alban (Takhreej): 47 mein ise saheeh qarar diya hai)

## Subah-o-Shaam 3 Martaba Ye Dua Padhe'n:

Allah ke naam ke saath ke jiske naam ke hote hue asmaan-o-zameen ki koi cheez takleef nahi pohoncha sakti aur wo sunne aur jaanne waala hai. (Tirmizi: V5 P133 (Hasan Ghareeb Saheeh))

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ  
الْعَلِيمُ.

*Bismillahillazi Laa Yazurro Ma-a'a Ismihee Shai-un Fil Arzi Walaa Fis-Samaai Wa Huwas Sameeul Aleem*

## Ghar Se Nikalte Hue Ye Dua Padhe'n:

(Main is ghar se) Allah ke naam ke saath nikal raha hoo'n) maine Allah par bharosa kiya aur gunah se bachne ki himmat hai na neki karne ki taaqat magar Allah hi ki taufeeq se.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا  
قُوَّةَ إِلَّا بِاللَّهِ.

(Abu Dawood: V4 P325; Tirmizi: V5 P154 (Hasan Saheeh))

*Bismillahi Tawakkaltu A'alallahi Laa Haula Walaa Quwwata Illa Billahi*

Kyounke ye dua padhne se aapko ye khushkhabri (Allah ki taraf se) milti hai. *“Ye dua tujhe kaafi hai, tujhe bachaa liya gaya hai aur tujhe seedha raasta dikha diya gay hai aur shaitaan tujhse door hogaya hai aur wo doosre shaitaan se kehta hai: Tu us aadmi par kaise ghalba haasil kar sakta hai jabke use hiaayat de di gae hai aur uski hifaazt kardi gai hai aur use bachaa liya gaya hai”*. (Abu Dawood: V4 P325; Tirmizi: V5 P154 (Hasan Saheeh))

### Subah-o-Shaam Ye Dua Padha Kare’n:

Main Allah Ta’ala ke (har khoobi se) mukammil kalimaat ki barkat se uski paida ki huee cheezo’n ke shar se uski panah maangta hu’n. (Muslim: V17 P32 (Nawavi)).

*A’auzu Bi Kalimaatil laahit Taam-maati Min Sharri Maa Khalaqa*

Ye hain wo ehtiyaati iqdamaat jinhe’n ikhteyar karke insaan har qism ke jaadu se umooman aur bandish-e-jimaa ke jaadu se khusoosan qila-band ho sakta hai. Basharte-ke wo mukhlis ho aur is ilaaj par usko yaqeen-e-kaamil haasil ho.

### Bandish-e-Jima’a Waale Jaadu Ke Ilaaj Ka Amali Namoonaa

Aise kai cases ka meine ilaaj kiya hai aur kai namoone maujood hain. Lekin khauf-e-tawaalat ki binaa par sirf 1 namoona-e-ilaaj zikr karta hu’n:

Ek (1) naujawan apne ek (1) bhai ko lekar mere paas aaya jisne ek (1) hafta pehle shadi ki thee. Lekin wo apni biwi ke qareeb nahi jaasaka tha. Is silsile mein wo mutadid kaahino’n aur nujoomiyo’n ke paas gaya lekin use koi faaeda na hua. Mujhe jab maaloom hua ke wo unke chakkar kaat chuka hai to maine use sacchi tauba karne ki talqeen ki aur ye ke wo unhe’n ghalt tasawwur kare taa-ke uske eteqaad ki tasheeh ho aur phir qurani ilaaj uske liye nafa bakhsh ho. Khud usne bhi mujhe bataaya ke wo jab unke paas baar baar gaya to use unke fraud, jhoot aur unki kamzori-o-bebasi ka yaqeen ho gaya.

Maine uspar dam kiya aur uske rishtedaaro'n se sabz beri ke 7 patte talab kiye, lekin unhe'n ye patte dastiyaab na hue to maine unhe'n kafoor ke darakht ke 7 patte diye. Jinhe'n unho'n ne 2 pattharo'n ke darmiyaan bareek pees diya. Phir maine unhe'n paani mein daal diya aur uspar Muawwazaat aur Ayatal Kursi ki tilaawat ki. Maine use ye paani peene aur usse ghusl karne ka hukum diya. Chunache uspar kiya gaya jaadu toot gaya aur wo apni biwi ke qareeb jaane ke qaabil ho gaya. *Wal Hamdulillah*

### Bandish-e-Jima'a Waala Jaadu, Paagal-pann Mein Tabdeel Hogaya

Ek (1) naujawaan shaadi se pehle dimaghi taur par bilkul durust aur bada samjhdaar tha, lekin joohi usne shaadi ki, pehle wo apni biwi ke qareeb jaane se aajiz tha, phir wo paagal ho gaya. In dino'n aise waqeaat ba-kasrat ho rahe hain ke jaadu ki wajah se mareez paagal ho jaata hai aur asal jaadu junoon mein tabdeel ho jata hai. Aisa sirf jaadugaro'n ki jaadu ke funn se jahaalat ke natije mein hota hai.

Iski ek (1) misaal pehle bhi ham zikr kar chuke hain ke ek (1) aurat ne jaadugar se mutaalaba kiya ke wo uske khavind par jaadu karde taake wo sirf usse mohabbat aur baaqi aurato'n se nafrat kare, chunache usne jaadu kar diya aur natija ye nikla ke wo tamaam aurato'n ko hatta ke apni biwi ko bhi naapasand karne lagaa. Balke usne use bhi talaag de daali. Wo aurat bhaagi-bhaagi phir usi jaadugar ki talaash mein nikli taake usse wo jaadu ko todne ka mutaalaba kar sakey. Lekin wo us waqt kaf-e-afsoos malti reh gae, jab use maaloom hua ke wo jaadugar mar chuka hai. Behrehaal wo naujawan jab paagal ho gaya to maine uspar damm kiya aur use beri ke patto'n waale paani ko peene aur usse ghusl karne ki talqeen ki. Alhamdulillah wo sehatiyaab hogaya aur apni biwi ke qareeb jane ke qaabil ho gaya.



## Aathwaa'n Hissa: Nazr-e-Badd Ka Ilaj

### Nazr-e-Badd ki Taaseer Par Quraani Dalaael

Surah Yusuf<sup>268</sup> ki aaayat 67, 68 ka tarjuma mulaahaza kare'n:

Aur (Yaqoob ﷺ) Ne Kaha Aye Mere Baccho'n! Tum Sab Ek (1) Darwaze Se Na Jaana, Balke Kai Judaa-judaa Darwaazo'n Mein Se Daakhil Hona. Main Allah Ki Taraf Se Aane Waali Cheez Ko Tum Se Taal Nahi Sakta. Hukum Sirf Allah Hi Ka Chalta Hai, Mera Kaamil Bharosa Usi Par Hai Aur Har Ek (1) Bharosa Karne Waale Ko Usi Par Bharosa Karna Chahiye Aur Jab Wo Unhee'n Raasto'n Se Jinka Hukum Unke Waalid Ne Unhe'n Diya Tha, Gae, Kuch Na Tha Ke Allah Ne Jo Baat Muqarrar Kar Rakha Hai, Wo Usse Unhe'n Zaraa Bhi Bachaale, Magar (Yaqoob ﷺ) Ke Dil Mein Ek (1) Khayaal Paida Hua Jise Unho'n Ne Poora Kar Liya, Bilaa-shubaa Wo Hamaare Sikhlaae Hue Ilm Ke Aalim The, Lekin Aksar Log Nahi Jaante.

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ  
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ وَمَا أُغْنِي  
عَنكُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ ۚ إِنَّ  
الْحُكْمَ إِلَّا لِلَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ  
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ۚ وَلَمَّا دَخَلُوا مِنْ  
حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ  
مِّنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ  
يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِّمَا  
عَلَّمَنَاهُ ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

(Surah Yusuf: 67-68)

Hafiz Ibne Kaseer (رحمہ اللہ) in dono aaayat ki tafseer karte hue likhte hain:  
"Allah Ta'ala (Yaqoob ﷺ) ke baare mein bataa raha hai ke unho'n ne jab  
"Bin Yameen" samet apne beto'n ko misr jaane ke liye tayyar kiya to  
unhe'n talqeen ki ke wo sab ke sab ek (1) darwaze se daakhil hone ke  
bajaae mukhtalif darwazo'n se daakhil ho'n, kyonke unhe'n jis tarah ke

<sup>268</sup> Urdu pdf mein typing karte hue ghalati se Surah Yusuf ki jagah Surah al-Kahaf type

ho gaya tha, jiski maine tasheeh kar di hai  
[RSB]

Ibne Abbas ؓ, Mohammad bin Kaab, Mujahid, Zahaack, Qataada aur Saadi ؓ waghairahum ka kehna hai is baat ka khadsha tha ke choonke unke bete khoobsurat hain, kahee'n nazr-e-badd ka shikaar na ho jaae'n aur nazr ka lag jaana haq hai". (Tafseer Ibne Kaseer: V2 P485)

Farmaan-e-Ilaahi hai:

Aur Qareeb Hai Ke Kaafir Apni Tez  
Nigaaho'n Se Aapko Phisla De'n,  
Jab Kabhi Quran Sunte Hain Aur  
Kehte Hain, Ye To Zaroor  
Deewana Hai. (Surah al-Qalam: 51)

إِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ  
بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ  
إِنَّهُ لَمَجْنُونٌ.

Yaane agar Allah Ta'ala (ki taraf se) aapke liye Allah ki hifaazat-o-himaayat na hoti to in kaafiro'n ki haasidaana nazro'n se aap nazr-e-badd ka shikaar ho jaate aur ye is baat ki daleel hai ke nazr ka lag jaana aur uska doosro'n par (Allah ke hukum se) asar-andaaz hona haq hai. Jaisa ke mutaddid ahadees se bhi saabit hai. (Tafseer Ibne Kaseer: V4 P410)

## Nazr-e-Badd Ke Muassar Hone Par Hadees-e-Nabawi ﷺ Se Chand Dalaael

Nazr-e-Badd ke baare mein Rasool Allah ﷺ ke faraameen ka tarjuma mulaahaza kare'n:

① *"Nazr-e-Badd ka lag jaana haq hai"*. (Bukhari: V10 P213; Muslim: V14 P170 (Nawawi))

② *"Nazr-e-Badd se Allah ki panaah talab kiya karo, kyunke Nazr-e-Badd ka lagna haq hai"*. (Ibne Majah: H3508; Saheeh al Jaame: 938; Silsila al Ahadees us Saheeha: H737)

③ *"Nazr-e-Badd haq hai aur agar taqdeer se koi cheez sabqat<sup>269</sup> le jaa sakti hoti wo nazr-e-badd hai aur jab tum mein se kisi ek (1) se ghushl karne ka mutaalaba kiya jaae (taake ghushl ke paani se wo shakhs ghushl*

<sup>269</sup> T: (سَبَقَتْ) Aage nikal jaana, suprasing, taking the lead [Rekhta]

*kar sake jise tumhari nazr-e-badd lag gai ho) to ghusl kar liya karo.*  
(Muslim: Kitab us Salam: V14 P170 (Nawavi))

④ Asma ؓ bin Umais ne Aap ﷺ se guzaarish ki ke: “Banu Jaafar ko nazr-e-badd lag jaati hai to kya wo in par damm kar sakti hain?”

Aap ﷺ ne farmaya: “*Haa’n aur agar taqdeer se koi cheez sabqat le jaane waali hoti to wo nazr-e-badd hai*”. (Musnad Ahmad: V6 P438; Tirmizi: H2059 (Hasan Saheeh); Ibne Majah: H3501; Saheeh al Jaame: H5286)

⑤ “*Beshak Nazr-e-Badd insaan par asar andaz hoti hai, hatta ke wo agar 1 oonchi jagah par ho to Nazr-e-Badd ki wajah se neeche gir sakta hai*”. (Saheeh al Jaame: H1681; Sisila Ahadees us Saheeha: H889)

⑥ “*Nazr-e-Badd ka lagna haq hai, aur insaan ko oonche pahaad se neeche giraa sakti hai*”. (Sisila Ahadees us Saheeha: H1250)

⑦ “*Nazr-e-Badd insaan ko maut tak aur oont ko haandi se pohoncha deti hai*”. (Saheeh al Jaame: H4144; Sisila Ahadees us Saheeha: H1249)

⑧ “*Allah ki qazaa-o-taqdeer ke baad sab se ziyaada nazr-e-badd ki wajah se meri ummat mein amwaat hongii*”. (Saheeh al Jaame: H1206; Sisila Ahadees us Saheeha: H747)

⑨ Hazrat Ayesha siddiqah ؓ kehti hain ke Rasool Allah ﷺ nazr-e-badd ki wajah se damm karne ka hukum dete the. (Bukhari: V10 P170; Muslim: H2195)

⑩ Hazrat Anas ؓ kehte hain ke Aap ﷺ ne nazr-e-badd aur bicchu waghaira ke dasne se, aur pillu<sup>270</sup> mein phodo’n se damm karne ki ijaazat di hai. (Muslim: H2196)

⑪ Hazrat Umme Salama ؓ se riwayat hai ke Aap ﷺ ne ek (1) ladki ke chehre par kaala ya peele rang ka nishan dekha to Aap ﷺ ne farmaya: “*Ise nazr-e-badd lag gae hai, us par damm karo*”. (Bukhari: V10 P171; Muslim: H2197)

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<sup>270</sup> T: Urdu pdf mein sirf (پلو) likha hai, iska mafhoom mujhe nahi mila [RSB]

⑫ Hazrat Jabir رضي الله عنه kehte hain ke Aap ﷺ ne Aale Hazm ko saanp ke dasne ki wajah se damm karne ki rukhsat di aur Aap ﷺ ne Asma bin Umais رضي الله عنها se poocha: *“Kya wajah hai ke mere bhatije kamzor hain, kya faqr-o-faaqe ka shikaar hain?”*.

Unho’n ne kaha: “Nahi, balke unhe’n nazr-e-badd bohot jaldi lag jaati hai”.

To Aap ﷺ ne farmaya: *“Un par damm kiya karo”*. (Muslim: H2198)

### Nazr-e-Badd Ki Haqeeqat Ke Baare Mein Ulama Ke Aqwaal

Hafiz Ibne Kaseer رحمته الله: Nazr-e-Badd ka Allah ke hukum se lagna aur asar andaaz hona haq hai. (Tafseer Ibne Kaseer: V10 P410)

Hafiz Ibne Hajar رحمته الله: Nazr-e-Badd ki haqeeqat kuch you’n hai ke 1 khabees ut Tabe<sup>271</sup> insaan apni haasidaana nazar jis shakhs par daale to use nuqsan pohonche. (Fath-ul-Baari: V10 P200)

Imam Ibne Atheer رحمته الله: Kaha jaata hai ke falaa’n aadmi ko nazr lag gai hai, to ye us waqt hota hai jab dushman ya hasad karne waala insaan uski taraf dekhe aur uski nazre’n uspar asar-andaaz ho jaae’n aur wo unki wajah se bimaar padh jaae. (Al Bidaaya wan Nihaaya: V3 P332)

Hafiz ibne Qaiyyim رحمته الله: “Kuch kam-ilm logo’n ne nazr-e-badd ki taaseer ko baatil qaraar diya hai aur unka kehna hai ke ye to mahez wahem-parasti<sup>272</sup> hai aur uski koi haqeeqat nahi hai. Lekin haqeeqat ye hai ke ye log sab se ziyaada jaahil, aur arwaah ki sifaat aur unki taaseer se nawaaqif hain aur unki aqalo’n par parda padaa hua hai, jabke tamaam ummato’n ke uqalaa<sup>273</sup> bawajood ikhtelaf-e-mazhab ke nazr-e-badd se

<sup>271</sup> T: (خَبِيثُ الطَّبْعِ) Naapaak, najis, paleed tabiyyat ka insaan [RSB]

<sup>272</sup> T: (وَبُهْمٍ پَرَسْتِي) Ghair-haqiqi baato’n par yaqeen rakhne ki haalat ya kaifiyat [Rekhta]

<sup>273</sup> T: (عُقَلَا) Aqal waale, aqalmand log, wise men [Rekhta]

inkaar nahi karte, agarche nazr-e-nadd ke sabab aur uski jihat-e-taaseer ke silsile mein un mein ikhtelaf maujood hai”.

Phir kehte hain: “Aur is mein koi shak nahi ke Allah Ta’ala ne jismo’n aur rooho’n mein mukhtalif taaqate’n aur tabiyyate’n paida kardi hain aur un mein kai khawaas aur asar-andaaz hone waali mutaadid kaifiyyaat wadeeat<sup>274</sup> ki hain aur kisi aqalmand ke liye mumkin nahi ke wo jismo’n mein rooho’n ki taaseer se inkaar kare. Kyounke ye cheez khud dekhi aur mehsoos ki jaa sakti hai aur aap dekh sakte hain ke ek (1) shakhs ka chehra us waqt intehaai surkh ho jaata hai jab usko wo insaan dekhta hai jiska wo ehteraam karta aur usse sharmaata ho aur us waqt peela padh jaata hai jab uski taraf ek (1) aisa aadmi dekhta hai jis se wo darta ho, aur logo’n ne aise kai ashkhaas dekhe hain jo mahez kisi ke dekhne ki wajah se kamzor padh jaate hain to ye sab kuch rooho’n ki taaseer ke zariye hota hai aur choonke uska taalluq nazar se hota hai is liye nazr-e-badd ki nisbat aankh ki nazar ki taraf ki jaati hai, halaanke aankh ki nazar kuch nahi karti, ye to rooh ki taaseer hoti hai”.

“Aur roohe’n apni tabiyyato’n, taaqato’n, kaifiyato’n aur apne khawaas ke etebaaraat se mukhtalif hoti hain. So hasad karne waale insaan ki rooh waazeh taur par us shakhs ko aziyyat pohonchaati hai jisse hasad kiya jaata hai, yehi wajah hai ke Allah Ta’ala ne haasid ke shar se panaah talab karne ka hukum diya hai, to haasid ki taaseer ek (1) aisi cheez hai jis se wohi shakhs inkaar kar sakta hai jo haqeeqat-e-insaaniyat se kharij ho”.

“Aur nazr-e-badd buniyadi taur par is tarah lag jaati hai ke hasad karne waala naapaak nafs jab naapaak kaifiyat ikhteyar karke kisi ke saamne aata hai to us mein us naapaak kaifiyat ka asar ho jaata hai aur kabhi aapas ke milaap ki wajah se hota hai aur kabhi aamne saamne aane ki wajah se aur kabhi dekhne ki wajah se aur kabhi us shakhs ki taraf rooh

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<sup>274</sup> T: (وَدِيعَت) Amaanat, kisi ki tahweel mein di hui cheez [Rekhta]

ki tawajjoh se aur kabhi chand dua’o’n aur damm waghaira ke padhne se aur kabhi mahez wahem-o-gumaan se ho jaata hai”.

Aur jis shakhs ki nazar lagti hai uski taaseer dekhne par mauqoof<sup>275</sup> nahi hoti balke andhe ko kisi cheez ka wasf<sup>276</sup> bayan kar diya jaae to uske nafs mein agar haasidaana jazbaat paida ho jaae’n to uska asar bhi ho sakta hai aur bohot saare aise log jinki nazar asar andaz hoti hai, mahez wasf ke saath baghair dekhe, unki nazar lag jaati hai. Aur ye wo teer hote hain jo nazar lagaane waale insaan ke nafs se nikalte hain, kabhi nishaane par jaa lagte hain aur kabhi unka nishaana khataa ho jaata hai. Jis shakhs ki taraf ye teer mutawajje<sup>277</sup> hote hain, agar usne unse aur nazr-e-badd se bachne ke liye ehtiyaati tadaabeer ikhteyar kar rakhi hain to wo teer nishaane se khataa ho jaate hain aur kabhi kabhaar khud hasad karne waale insaan ko bhi jaa lagte hain.

Khulaasa-e-kalaam ye hai ke nazr-e-badd 3 maraahil<sup>278</sup> se guzar kar kisi par asar-andaaz hoti hai, sab se pehle dekhne waale shakhs mein kisi cheez ke mutaalliq hairat paida hoti hai, phir uske naapaak nafs mein haasidaana jazbaat paida hote hain aur phir un haasidaana jazbaat ka zaher nazar ke zariye muntaqil ho jaata hai. (Zaad-ul-Maad: V4 P165)

### Nazr-e-Badd aur Hasad Mein Farq<sup>279</sup>

Har nazar lagaane wala shakhs haasid hota hai aur har haasid nazar lagaane wala nahi hota, isi liye Allah Ta’ala ne Surah al-Falaq mein haasid ke shar se panaah talab karne ka hukum diya hai. So koi bhi musalman jab haasid se panah talab karega to us mein nazar lagaane wala insaan

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<sup>275</sup> T: (مَوْقُوف) Muaiyyan, mahdood [Rekhta]

<sup>276</sup> T: (وصف) Sifat, khaasiyat, kisi cheez ki numaaya’n khusoosiyat [Rekhta]

<sup>277</sup> T: (مُتَوَجِّه) Maael, mukhaatib, inclined towards, attracted [Rekhta]

<sup>278</sup> T: (مَرَاجِل) Manzil, darje, stages [Rekhta]

<sup>279</sup> T: The difference between an Evil eye & Jealousy [RSB]

bhi khud bakhud ajaaega, aur ye Quran-e-Majeed ki balaaghat<sup>280</sup>, shumooliyat<sup>281</sup> aur Jaameiyat<sup>282</sup> hai.

Hasad, bughz<sup>283</sup> aur keena ki wajah se hota hai aur us mein ye khwahish paai jaati hai ke jo nemat doosre insaan ko milee hui wo usse chin jaae aur haasid ko mil jaae, jabke nazr-e-badd ka sabab hairat, pasandeedgi aur kisi cheez ko badaa samajhna hota hai. Khulaasa ye ke dono ki ek (1) hoti hai aur sabab alag alag hota hai.

Haasid kisi mutawaqqe<sup>284</sup> kaam ke mutalliq hasad kar sakta hai jabke nazar lagaane wala kisi maujood cheez ko hi nazar lagaa sakta hai.

Insaan apne aap se hasad nahi kar sakta, albatta apne aapko nazr-e-badd laga sakta hai.

Hasad sirf keena-parwar insaan hi karta hai jabke nazar ek (1) nek aadmi ki bhi lag sakti hai, jabke wo kisi cheez par hairat ka izhaar kare aur us mein nemat ke chin jaane ka iraada shamil na ho. Jaisa ke Aamir bin Rabia ؓ ki nazar Sahal bin Haneef ko lag gae the, halaanke Aamir Badari Sahaba Ikraam mein se the.

Aur nazr-e-badd ke asar se bachne ke liye zaroori hai ke musalman jab kisi cheez ko dekhe aur use wo pasand aajaae to zabaan se Ma sha Allah ya Baa-rakallah ke alfaaz bole taake usi ki nazar istehsaan<sup>285</sup> ka bura asar na ho, Rasool Allah ﷺ ne Hazrat Sahal bin Haneef ko yehi taaleem di thi. (Bukhari: Kitab ut Tibb; Muslim: Kitab us Salaam)

### Jinn Ki Nazr-e-Badd Bhi Insaan Ko Lag Sakti Hai.

Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ jinnat aur insaano ki nazr-e-badd se panaah talab kiya karte the, phir jab

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<sup>280</sup> T: (بَلَغَتْ) Kalaam mein martaba-e-kamaal tak pohonchna, eloquence [Rekhta]

<sup>281</sup> T: (شُمُولِيَّة) Hissa-daari, participation [Rekhta]

<sup>282</sup> T: (جَامِعِيَّة) Sab tarah ki khoobiyaan, comprehensiveness [Rekhta]

<sup>283</sup> T: (بُغْض) Adaawat, keena, hasad, wo dushmani jo dil hi dil mein badhaaya jaae, malice, grudge, animosity [Rekhta]

<sup>284</sup> T: (مُتَوَقِّع) Ummeed ya aas rakhne waala, anticipating, expectant [Rekhta]

<sup>285</sup> T: (اِسْتِخْصَان) Mazbooti, paaedaari [Rekhta]

muawwizatain (Surah al-Falaq & Surah an-Naas) naazil huee'n to Aap ﷺ unhee'n ko padhte the aur baaqi duaee'n Aap ﷺ ne chod di thee'n. (Tirmizi: H2059; Ibne Majah: H3511; Saheeh Ibne Majah az Albani: H2830)

Umme Salama رضي الله عنها kehti hain ke Aap ﷺ ne unke ghar mein ek (1) ladki ko dekha jis ke cehre par siyaah nishaan tha, chunache Aap ﷺ ne farmaya: *"Isko damm karo kyonke ise nazr-e-badd lag gae hai"*. (Bukhari-o-Muslim)

Imam al Quraa<sup>286</sup> ne likha hai ke ye siyaah nishan jin ki nazr-e-badd ki wajah se tha.

In dono hadeeso'n se ye maaloom hua ke jis tarah insaan ki nazr-e-badd asar-andaaz hoti hai usi tarah jinn ki nazar bhi asar andaaz hoti hai, is liye musalmaano ko chaahiye ke wo jab bhi apne kapde utaare ya sheesha dekhe ya koi bhi kaam kare to *Bismillah* padh liya kare taake jinno'n aur insaano ki nazr-e-badd ki taaseer se bach sakey.

### Nazr-e-Badd Ka Ilaaj

Is ilaaj ke mutaadid tariqe hain, un mein se chand ek (1) darj-e-zel hain:

#### Pehla Tareeqa:

Jis shakhs ki nazar lagi ho agar uska pataa chal jaae to use ghusl karne ka kahaa jaae, phir jis paani se usne ghusl kiya ho use nazr-e-badd se mutassira shakhs par bahaa diya jaae, is tarah *In sha Allah* shifaa naseeb hogi.

Abu Umama kehte hain ke mere baap Sahal bin Haneef ne ghusl karne ka irada kiya aur jab apni qamees utaari to Aamir bin Rabia unki taraf dekh rahe the. Unka rang intehaai safed tha aur jild bohot khoobsurat thee, Aamir ne dekhte hi kaha: "Maine aaj tak itni khoobsurat jild kisi kuwaari ladki ki bhi nahi dekhi". Unka ye kehna tha ke Sahal ko shadeed bukhaar shuroo hogaya. Chunache Rasool Allah ﷺ ko ye qissa bataaya gaya aur Aap ﷺ se ye bhi kaha gaya ke Sahal ki haalat ye hai ke wo sar

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<sup>286</sup> T: H Moaaz bin Jabal رضي الله عنه [RSB]



bhi nahi uthaa sakte. Aap ﷺ ne poocha: *“Kya tumhe’n kisi par shak hai?”*. Unho’n ne kaha: *“Jee haa’n, Aamir bin Rabia par shak ho sakta hai”*. So Aap ﷺ ne unhe’n bulwaaya aur naraazgi ka izhaar karte hue farmaya: *“Tum mein se koi ek (1) kyou’n apne bhai ko qatl karta hai?... Kya tum Baa-rakallah nahi keh sakte the? Uske liye ghusl karo”*.

Aamir ﷺ ne apna chehra, hath, kohniya’n, ghutne, pao’n aur apni chadar ke androoni hisse dhoe, phir usi paani ko Aap ﷺ ne Sahal ke oopar peeche se bahaadiya aur Sahal fauran shifayaab hogae. (Musnad Ahmad; Nisai; Ibne Majah; Saheeh al Jaame: H3908)

### *Ghusl Karne Ka Tareeqa*


Ibne Shihaab Zohri ؓ ka kehna hai ke hamaare zamaane ke ulama ne ghusl ki ye kaifiyat bayan ki hai. Jis aadmi ki nazar lagi ho, uske saamne ek (1) bartan rakh diya jaae, jis mein wo sab se pehle kulli kare aur paani usi bartan mein giraae. Phir us mein apna chehra dhoe, phir baae’n haath ke zariye apni daae’n hatheli par paani bahaae, phir daae’n haath ke saath baae’n hatheli par paani bahaae. Phir pehle daae’n kohni, phir baae’n kohni par paani bahaae, phir baae’n hath se apna daya’n pao’n dhoe, phir daae’n hath se baaya’n pao’n dhoe, phir isi tarah apne ghutno’n par paani bahaae, phir apni chadar ya shalwar waghaira ka androoni hissa dhoe aur is poore tariqe mein is baat ka khayaal rahe ke paani bartan mein hi girta rahe uske baad jis shakhs ko nazr-e-badd lagi ho uske sar ki pichli jaanib se wo paani ek-baargi bahaa diya jaae. (Sunan al Bayhaqi: V9 P252)

### *Ghusl Ki Mashrooiyat*<sup>287</sup>

Rasool Allah ﷺ ka farman hai: *“Nazr-e-badd ka lagna haq hai aur koi cheez taqdeer se sabqat le jaane wali hoti to wo nazr-e-badd hoti aur jab tum mein se kisi 1 se ghusl ka mutaalaba kiya jaae to wo zaroor ghusl kare”*. (Muslim: V5 P32)

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<sup>287</sup> T: Conditions in which bathing becomes mandatory

Hazrat Ayesha Siddiqa  kehti hain ke: “Jis shakhs ki nazr-e-badd kisi ko lag jaati thi use wazoo karne ka hukum diya jaata tha, phir us paani se mareez ko ghusl karaa diya jaata tha”. (Abu Dawood: H3880 (sanad saheeh))

In dono hadeeso’n se ye baat saabit ki gae hai ke jis shakhs ki nazar kisi ko lagi ho wo mareez ke liye wazoo ya ghusl kare.

### Doosra Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe’n:

Main Allah ke naam ke saath  
tujhe damm karta hu’n aur Allah  
tujhe har takleef-dah bimaari aur  
har rooh-e-badd ya hasad karne  
wali aankh ki buraai se shifaa  
dega. (Muslim: H2186)

بِسْمِ اللَّهِ أَرْقِيكَ ، وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ  
دَاءٍ يُؤْذِيكَ وَمِنْ كُلِّ نَفْسٍ أَوْ عَيْنٍ  
حَاسِدٍ اللَّهُ يَشْفِيكَ ، بِسْمِ اللَّهِ أَرْقِيكَ.

*Bismillahi Arqeeka Wallahu Yashfeeka Min Kulla Daaiyyuzeeka Wa Min Kulla Nafsin Au A’ain Haasidillahu Yashfeeka Bismillahi Arqeeka.*

### Teesra Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe’n:

Allah ke naam ke saath, wo Allah  
tujhe har bimaari se shifaa dega  
aur har hasad karne waale ke shar  
se jab wo hasad kare aur har nazr-  
e-badd ke shar se. (Muslim: H2186)

بِسْمِ اللَّهِ يُبْرِيكَ ، مِنْ كُلِّ دَاءٍ يَشْفِيكَ ،  
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ، وَمِنْ كُلِّ  
ذِي عَيْنٍ.

*Bismillahi Yubreeka Min Kulli Daa-ee’n Yashfeeka Wa Min Sharri Haasidin Izaa Hasada Wamin Kulli Zee A’ainin.*

### Chautha Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe'n:

Aye Allah! Tu logo'n ka parwardigaar hai, takleef door farma aur shifa bakhsh kyunke tu shifa bakhshne waala hai. Teri shifa ke alaawa koi shifa nahi aisi shifaa ataa farma jo bimaari ko jad se ukhaad de. (Muslim: H2186)

اللَّهُمَّ رَبَّ النَّاسِ اذْهَبِ الْبَاسَ ، وَاشْفِ  
أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً  
لَّا يُعَادِرُ سَقَمًا.

*Allahumma Rabban Naasi Azhibi Baa-sa Washfi Antash Shaafi Laa Shifaa-a Illa Shifaa-uka Shifaa-alla Yughaadiru Saqama.*

### Paanchwa Tareeqa:

Mareez ke sar par haath rakh kar aakhri 3 Surah padhe'n aur us par dam kare'n. (Bukhari: Baab-ul-Mauzuaat Kitaab Fazaael-ul-Quran)

### Nazr-e-Badd Ke Ilaaj Ke Amali Namooone

#### Pehla Namoonaa:

Main chand rishtedaaro'n se milne gaya to unho'n ne mujhe bataaya ke ek (1) bacche ne kuch dino'n se maa ka doodh peena chod diya hai, halaanke isse pehle wo fitrat ke mutaabiq maa ka doodh pya karta tha. Maine us bacche ko mangwaaya aur Muawwazaat aur deegar masnoon duae'n padh kar uspar dam kar diya, use waapas le jaaya gaya to usne fauran doodh peena shuroo kar diya. *Wa Lillaahil Hamd.*

#### Doosra Namoonaa:

Middle school ka ek (1) taalib-e-ilm intehaai zaheen, faseeh-o-baleegh aur qaadir-ul-kalaam tha. Mutaaddid mawaaqe par wo school ke taalib-e-ilmo'n ki numaindagi karte hue taqreere'n kiya karta tha. Ek (1) din uski basti mein rihaaish-pazeer ek (1) ladka faut ho gaya, wo apne khandaan ke afraad ke hamraah taaziyat ke liye gaya to waha'n bhi usne logo'n ko waaz kiya. Shaam hui to wo goonga ho gaya aur bolne se aajiz

tha. Uska waalid bohot gahbraa gaya, use fauran hospital mein lekar gaya. Uske mukhtalif test hue, xray liye gae, lekin marz ka pataa na chal sakaa, bil-aakhir uska baap use mere paas le aaya. Use dekhte hi meri aankho'n se aansu jaari ho gae, kyouнке main us ladke ki deeni sargarmiyo'n se waaqif tha. Uske baap ne mujhe poora qissa sunaaya to mujhe yaqeen hogaya ke ye nazr-e-badd ka shikar hua hai. Maine uspar muawwizaat padh kar damm kiya aur paani par nazr-e-badd wala damm padh kar uske baap ko diya aur use talqeen ki ke ladka us paani ko 7 din istemaal kare, use piye aur usse ghusl kare. Saat (7) roz baad wo dobaara mere paas aaya to pehle ki tarah bolta tha aur bilkul tandrust tha. Maine use nazr-e-badd waghaira se bachne ke liye chand ehteyaati azkaar sikhae taake wo unhe'n subah-o-shaam padh kar aainda ke liye nazr-e-badd se mehfooz rahe.

#### Teesra Namoonaa:

Ye waaqea khud hamare ghar mein hua, ek (1) shakhs apni boodhi waalida ko lekar aaya khud mere paas baith gaya aur mujhe waalida ke mutaalliq kuch bataane lag gaya aur uski waalida mere ghar waalo'n ke paas chali gae. Maine use bulwaa kar uspar damm kiya aur wo dono chale gae. Main apne ghar mein daakhil hua to dekhta hu'n ke ghar mein keede hi keede hain. Mere ghar waalo'n ne ghar ki safaai ki lekin achaanak ye keede phir zahir hue aur ghar ke tamaam kamro'n mein phail gae. Maine ghar waalo'n se poocha ke ye jo boodhi aurat aai thi, usne tumhe'n kiya kaha tha? To gharwalo'n ne bataaya ke wo ghar ke ek (1) kone ko gehri nazro'n se dekhti rahi aur usne koi baat nahi ki, to main samajh gaya ke uski nazr-e-badd ka natija hai ke ghar mein keede hi keede nazar aarahe hain. Halaanke mera ghar intehaai saada sa hai lekin, choonke ye aurat dehaati thee is liye wo taajjub ki nazro'n se ghar ko dekhti rahi.

Khulaasa-e-kalaam ye ke maine paani mangwaaya, phir uspar nazr-e-badd waala damm kiya aur ghar ke tamaam kono'n mein use chidak diya, jisse wo keede chale gae aur ghar usi haalat mein laut aaya jis mein pehle tha. *Alhamdulillah*

## Jaadu Ke Ilaaj Ka Qurani Wazeefa Yaa “Majmua Ayaat-e-Seher”

Mukhtalif ahle ilm-o-tajruba aur mahareen-e-ilaaj-e-seher ne jin-jin ayaat ko mukhtalif aqsaam-e-seher ke liye padhna tajweez kiya hai. Ham yaha’n un sab ayaat ko qurani tarteeb ke mutabiq darj kar rahe hain.

Jisme nazar-e-badd, mirgee, aaseb-o-saaya, taweez gando’n aur jaadu tone ki tamaam aqsaam ke ilaaj ke taur par padhkar damm karke unke asaraat ko zaael kar sakte hain. **وَاللَّهُ الْمَوْقُوعُ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ  
يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)<sup>288</sup>

الْم (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ  
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ  
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4) أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)<sup>289</sup>

صُمُّكُمْ غُمِّي فَهُمْ لَا يَرْجِعُونَ (18) أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ  
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (19)<sup>290</sup>

<sup>288</sup> Surah al-Faatiha: 1-7

<sup>290</sup> Surah al-Baqara: 18-19

<sup>289</sup> Surah al-Baqara: 1-5

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (163) إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ  
وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ  
السَّمَاءِ مِنْ مَّاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ  
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (164)<sup>291</sup>

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ  
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ  
الْعَلِيُّ الْعَظِيمُ (255) لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ  
وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ (256) اللَّهُ  
وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ  
يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ (257)<sup>292</sup>

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا  
نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285) لَا  
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا  
أَوْ أَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا

مَا لَا طَاقَةَ لَنَا بِهِ<sup>٢٩٣</sup> وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286)

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (18) إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ<sup>٢٩٤</sup> وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ<sup>٢٩٥</sup> وَمَنْ يَكْفُرْ بآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (19)<sup>٢٩٤</sup>

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ<sup>٢٩٦</sup> أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ<sup>٢٩٧</sup> تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (54) ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ (55) وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا<sup>٢٩٨</sup> إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ (56)<sup>٢٩٥</sup>

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ<sup>٢٩٩</sup> فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (117) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (118) فَعُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ (119) وَالْقَبِي السَّحَرَةُ سَاجِدِينَ (120) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (121) رَبِّ مُوسَىٰ وَهَارُونَ (122)<sup>٢٩٦</sup>

<sup>293</sup> Surah al Baqara: 285-286

<sup>294</sup> Surah aale Imran: 18-19

<sup>295</sup> Surah al Aaraaf: 54-56

<sup>296</sup> Surah al Aaraaf: 117-122

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ (79) فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى اأَلْقُوا مَا أَنْتُمْ مُلْقُونَ (80) فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (81) وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ (82)<sup>297</sup>

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ (97) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ (98) وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (99)<sup>298</sup>

وَاجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي (29)<sup>299</sup>

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى (65) قَالَ بَلْ أَلْقُوا فَإِذَا حِبالُهُمْ وَعَصِيُّهُمْ يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (66) فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى (67) قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى (68) وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (69) فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (70)<sup>300</sup>

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (115) فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (116) وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (117) وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (118)<sup>301</sup>

<sup>297</sup> Surah Yunus: 79-82

<sup>298</sup> Surah al-Hijr: 97-99

<sup>299</sup> Surah Taha: 29

<sup>300</sup> Surah Taha: 65-70

<sup>301</sup> Surah al Mominoon: 115-118



وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا (23)<sup>302</sup>

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا (29)  
يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَلِكَ عَلَى  
اللَّهِ يَسِيرًا (30) ۞ وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُفُتْهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا  
لَهَا رِزْقًا كَرِيمًا (31) يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ  
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا (32) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ  
الْجَاهِلِيَّةِ الْأُولَىٰ ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ  
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33) وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ  
وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (34) إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ  
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (35) وَمَا  
كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۚ وَمَنْ يَعْصِ  
اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا (36).<sup>303</sup>

وَالصَّافَاتِ صَفًّا (1) فَالزَّاجِرَاتِ زَجْرًا (2) فَالتَّالِيَاتِ ذِكْرًا (3) إِنَّ إِلَهُكُمْ لَوَاحِدٌ (4) رَبُّ  
السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ (5) إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بَرِيقِ الْكَوَاكِبِ

(6) وَحَفِظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ (7) لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذِفُونَ مِّنْ كُلِّ جَانِبٍ

(8) دُحُورًا<sup>304</sup> وَلَهُمْ عَذَابٌ وَاصِبٌ (9) إِلَّا مَن خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ (10).<sup>304</sup>

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنَّ يَاسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ (29) قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ (30) يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ (31) وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ (32) أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (33).<sup>305</sup>

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (21) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (22) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (23) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (24).<sup>306</sup>

<sup>304</sup> Surah as-Saaffaat: 1-10

<sup>306</sup> Surah al-Hashr: 21-24

<sup>305</sup> Surah al-Ahqaaf: 29-33

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ (15) فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (16).<sup>307</sup>

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (1) يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا (2) وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (3) وَأَنَّهُ كَانَ يَفُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا (4) وَأَنَّا ظَنَنَّا أَنْ لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا (5) وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا (6) وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَّنْ يَبْعَثَ اللَّهُ أَحَدًا (7) وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاَهَا مِلْئًا حَرَسًا شَدِيدًا وَشُهُبًا (8) وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا (9)<sup>308</sup>

قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6)<sup>309</sup>

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)<sup>310</sup>  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)<sup>311</sup>

<sup>307</sup> Surah at-Taghaboon: 15-16

<sup>308</sup> Surah al-Jinn: 1-9

<sup>309</sup> Surah al-Kafiroon: 1-6

<sup>310</sup> Surah al-Ikhlâs: 1-4

<sup>311</sup> Surah al-Falaq: 1-5

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4)  
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)<sup>312</sup>

Allah se dua hai ke, aye Allah tere deen ke liye aur musalmano ki deen, imaan ki hifaaazat ke liye ki gai is koshish ko qubool farma aur ham sab ki najaat ka sabab bana. Aameen

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَعَلٰى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Dua-go

*Rehan Syed Barey*

For more details, please see page 8

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<sup>312</sup> Surah an-Naas: 1-6